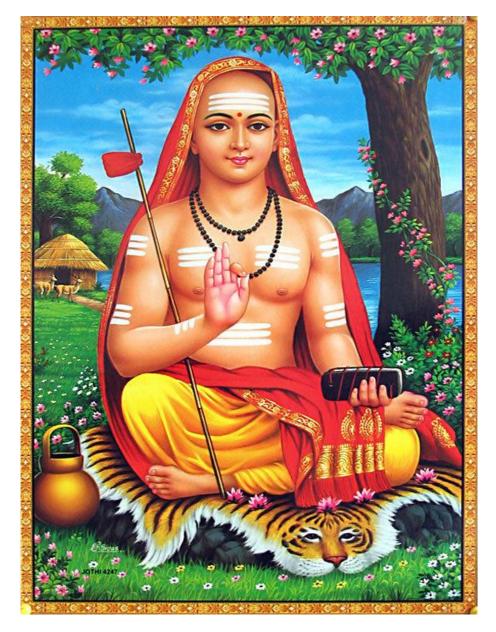


# **PANCHADASI**



# **CHITRA DEEPA PRAKARANAM**

(The lamp of the picture)

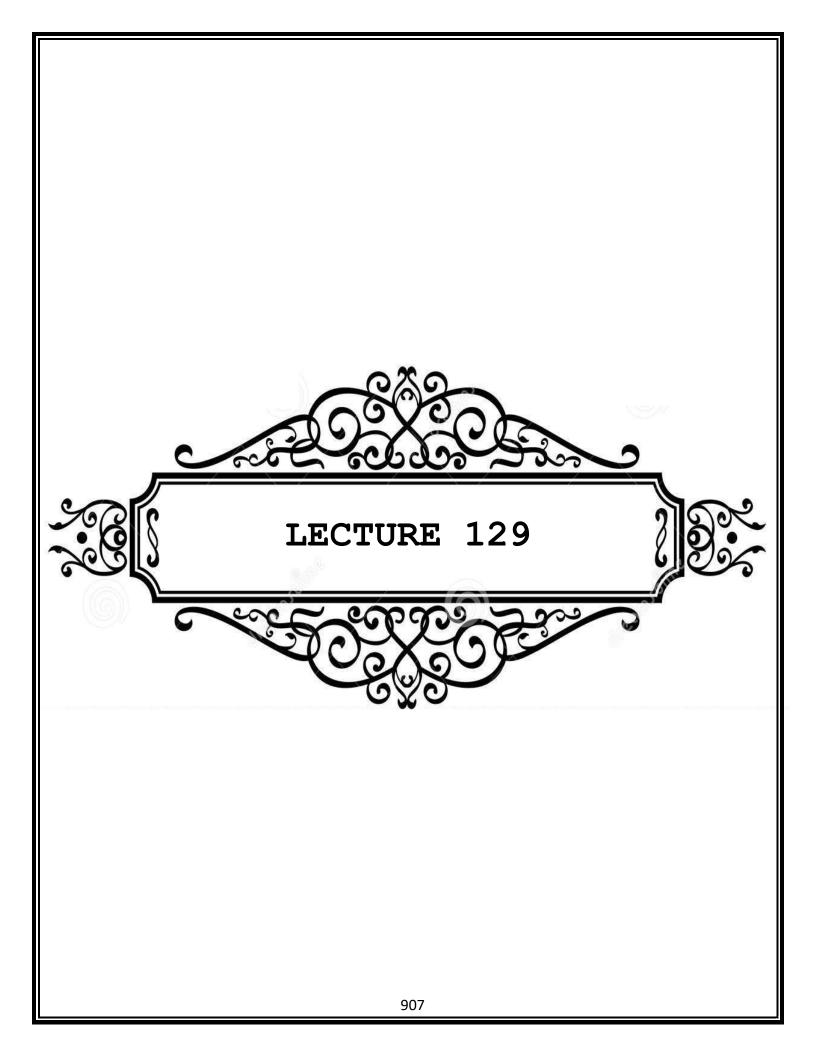
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#### Lecture - 129

#### Verse 173:

- Tat Pada Vichara only with Shastra Vakhyam.
- Not available for Paurusheya Pramanam.
- For Jiva Vichara take experience as Pramanam.
- Avasta Trayam / Drk Drishyam / Pancha Kosha.
- Annamaya Kosha proof not required. Jiva Vichara by Pratyaksha +
   Anumana Ishvara Vachyartha & Lakshyartha only by Shastra Upanishad.

#### 1) Svetasvatara Upanishad:

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यवयवभूतैस्तु व्याप्तं सर्विमिदं जगत् ॥ १०॥

mayan tu prakritin vidyanmayinan cha maheshvaram tasyavayavabhutaistu vyaptan sarvamidan jagat || 10 ||

Know then that nature is may aand that the great god is the lord of may. The whole world is filled with beings who form his parts. [Chapter 4 – Verse 10].

- Ishvara is consciousness associated with Maya and master of Maya. Mayi + Maheshwara associated with Maya.
- Jiva also associated with Maya as Victim of Maya.

# 2) Details - Mandukya Upanishad:

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६

esa sarvesvara esa sarvajna eso-ntaryamy-esa yonih sarvasya prabha-vapyayau hi bhutanam. || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

Inner controller of all living beings.

# 2) Brihadaranyaka Upanishad:

- Antaryami Brahmanam one Ishvara behind Adhyatmam, Adideivam, Adibutam.
- Everything moves because of one Ishvara Sat / Chit Ananda principle.
- Gita Verse 18 61 = Panchadasi Chapter 6 Verse 171.

ईश्वरः सर्वभूतानां हृदेशे ऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८-६१॥ In the gita sri krishna says: 'o arjuna, the lord abides in the hearts of all beings and makes them revolve by his maya as if mounted on a wheel.' [Chapter 6 – Verse 171]

ईश्वरः सर्वभूतानां हृदेशे ऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८-६१॥ The lord dwells in the hearts of all beings, o arjuna, causing all beings, by his illusive power to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Ishvara is Antaha, inside...
- Yami = Brahmayan controller Yachhati.
- Verse 172, 173, 174 commentary of Verse 171. All Butas here not Pancha Butas but Vijnanamaya Kosha Rupa – Jiva Butas.
- Taittriya Upanishad Vijnanamaya Kosha = Karta, Bokta.
- Ishvara = Samashti Ananda Maya Kosha.
  - = Samashti Karana Shariram.
  - = Samashti Ishvara.
- Behind Vijnanamaya Kosha is Samashti Ananda Maya Sahita Chaitanyam.
- Samashti Karana Sharira Sahita Chaitanyam, Maya Sahita Chaitanyam = Antaryami.
- Yantra Arudani Butani all Jeevas function only from office residence.
   Jivas Vijnanamaya Kosha is set up, small office. Operation requires Boga Ayatanam . Tatva Bodha , physical body is office Yantram.
- Adhistanam Cha Kaaranam Yantra Rudani = Sthula Shariram.

#### Verse 173:

- Cage / Panjaram / office Sukshma Rupa Jiva mounts Arohaha Jiva entering, occupying body is Abhimana, Sthula Sharira Abhimana Yuktani.
- Mounting body not physical but having Abhimana climbing down to body.
- What is quitting body? Abhimana Tyaga.
- At death Jiva drops Deha Abhimana Sthula Sharira Abhimana Yuktani –
   vacating the house mounted body, not physical but having Abhimana.

- Climbing down to body.....
- Jiva resides in Sthula for Vyavahara.
- What is job role of Antaryami?
- Brahmayan Antaryami impels Jiva to do varieties of activities making Jiva do...
- What is activity.... Going round and round.
- Ishvara only makes him do....
- Good / Bad Pravirthi / Nivrithi Decided by Jiva.

#### Verse 174:

विज्ञानमयरूपेण तत्प्रवृत्तिस्वरूपतः । स्वशक्त्येशो विक्रियते मायया भ्रामणं हि तत् ।।१७४।। The meaning of the expression 'the lord makes them revolve by his Maya', is that the lord by his power of maya becomes involved in the intellect-sheath and seems to change with the operations of the intellect. [Chapter 6 – Verse 174]

- Ishvara propels, pursuades Jiva's activity in form of Vijnanamaya Kosha. Karta plays predominant role, leader = Vijnanamaya Kosha.
- How Pravirthi takes place?
- What is role of Ishvara?
- If activities have to take place, they have to exist in which Shariram?
- What comes out , is Sthula / Sukshma Shariram.
- Annandamaya Kosha, Pranamaya Kosha, Manomaya Kosha, Vijnanamaya Kosha, exist potentially in Karana Shariram – Ananda Maya Kosha when asleep. Intention in Karana Shariram – tomorrow 7 A.M to airport.
- Stored in Karana Shariram. Don't originate at random but according to law of Karma. Avyakta Rupena Asti. Vasanas, desires in Karana Shariram, Svabava in Ananda Maya Kosha.
- At Samashti level Karana Shariram = Maya = Ishvara = Pragya at macro level.
- Ishvara functions uniformly in all Jivas to let each Jiva activate his Karmas,
   Vasanas, desires.

- Activation is Ishvaras functions.
- Saint / criminal activities not mixed up after sleep. Because everything in potential form.
- From Karana Shariram, Avyakta thoughts, desires, action comes out.
   Mango seed mango tree ,Brahma's seed
- Appropriate Karana Shariram, appropriate Sthula / Sukshma Shariram comes. Manifestation, activation at Appropriate Time is job of Ishvara.
- Ishvara Vikriyate Ishvara functions through Maya Shakti Sva Shaktya
   to activate every Jiva.
- When Maya included, omnipotence included Vachyartham Vyavaharika Satyam.
- Lakshyartham in Mahavakyam Tad Pada Vichara taken later.

# Vyavaharika Drishtya:

 Ishvara – master – activation by his Maya Shakti. In Gita Verse 18 – 61 conveyed as Mayaya Brahmayan.

ईश्वरः सर्वभूतानां हृदेशे ऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८-६१॥ The lord dwells in the hearts of all beings, o arjuna, causing all beings, by his illusive power to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Jiva Dasa.
- Brahmayan Sarva Butani, Yantra Rudani Mayaya.



\_ \

Activation

Svashaktya

## **Complaint:**

- Why Ishvara produces good / bad action? Partial?
- Nature + quality of activity determined by Jivas Karma.

Ishvara	Jiva
- Samanya Kaaranam.	- Visesha Kaaranam.
- Antaryami Rupa Devena Ishvara.	- Vasanas.
- Tat Pada Vachyartha.	- Electricity drills holes in wood – where
- Switching on electricity, can drill	is the hole decided by Jiva.
anywhere.	- holder chooses where, what type.

- Both important, without electricity, drill will not work.
- Don't blame god for good / bad activities. Ishvara general blessing force.

#### Verse 175:

अन्तर्यमयतीत्युक्त्याऽयमेवार्थः श्रुतौ श्रुतः । पृथिव्यादिषु सर्वत्र न्यायोऽयं योज्यतां धियां ।।१७५।। The same meaning is expressed by the sruti saying that the lord is called the inner controller. By applying this reason one can come to the same conclusion with regard to the physical elements and all other objects. [Chapter 6 – Verse 175]

• Gita Chapter 18 – Verse 61 – connected to Antaryami Brahmana.

ईश्वरः सर्वभूतानां हृदेशे ऽर्जुन तिष्ठति । भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥१८-६१॥ The lord dwells in the hearts of all beings, o arjuna, causing all beings, by his illusive power to revolve, as if mounted on a machine. [Chapter 18 – Verse 61]

- Lord activates Vigyanamaya Karta Buddhi.
- In Antaryami Brahmanam Adhyatma, Adideiva, Adibuta Tatvams activated (eyes, ears, Jadam, powers).
- "Buddhi" taken as example.

# Sthali Pulakam Nyaya:

- Press once rice to know cooked or not.
- See one, extend to others.

## Chapter 3 – Section 7:

- Yagnavalkya Uddalaka Samvada.
- Mayaya Brahmayan = Hridesha Deshe....

Upanishad = Gita

Ishvara activates all organs... + atoms.... Micro + Macro.

#### Kena upanishad:

# 3<sup>rd</sup> Chapter: - Antaryami Brahmana



- Yaksha because of Antaryami alone Agni can burn.
- In Antaryami Brahmana by Ishvara Prithvi reflected.

- Yav Prithivyam.... Up starts.

#### Verse 176:

```
जानामि धर्मं न च मे प्रवृत्ति -
र्जानाम्यधर्मं न च मे निवृत्तिः।
केनापि देवेन हृदि स्थितेन
यथा नियुक्तोऽस्मि तथा करोमि ।।१७६।।
```

'I know what is virtue, but my inclination is not mine to practice it: I know what is vice, but my desisting from it is not mine but his. I do as I am prompted by some god seated in my heart.' [ Chapter 6 – Verse 176 ]

What is role of Antaryami?

# Mahabaratha: - Duryodhanas speech -

- I clearly know what is Dharma + Adharma but I can't follow it.
- Can't avoid Adharma don't know why?
- Someone propelling me, compelling me to do that from behind.
- Antaryami = diety = force / power.

#### Gita:

```
अर्जुन उवाच ।
अथ केन प्रयुक्तो ऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३-३६॥
```

Arjuna Said: But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [ Chapter 3 – Verse 36 ]

- How people forced to do wrong action some principle.
- Aham Dharman Janami.
- Na Cha Me Pravirthi..... Not follow...

- No inclination to implement Dharma.
- Janani Adharmam teach others.
- Na Cha me Nivritti not able to give up.
- What is compelling me to do against knowledge + understanding?
- Kenapi Devena? Where is diety sitting?
- Push from inside Aham Shudaha Agni "Purest".
- Inside voice Goading pushing, compelling.
- That Ashariri voice asks me to do various things, according to that I do.
- Yatha Niyuktaha Tata Karomi-
- What is that principle?

Antaryami + Here	Gita Chapter 13
- Samanya Kaaranam	- Visesha Kaaranam - Karma

 Depending on context each one taken here Antaryami – Samanya Kaaranam.

#### Gita:

श्रीभगवानुवाच काम एष क्रोध एष रजोगुणसमुद्भवः। महाश्वनो महापाप्मा विद्धयेनमिह वैरिणम्॥ ३.३७॥ The Blessed Lord said: It is desire, it is anger born of the 'active', all-devouring, all-sinful; know this as the foe here (in this world). [Chapter 3 – Verse 37]

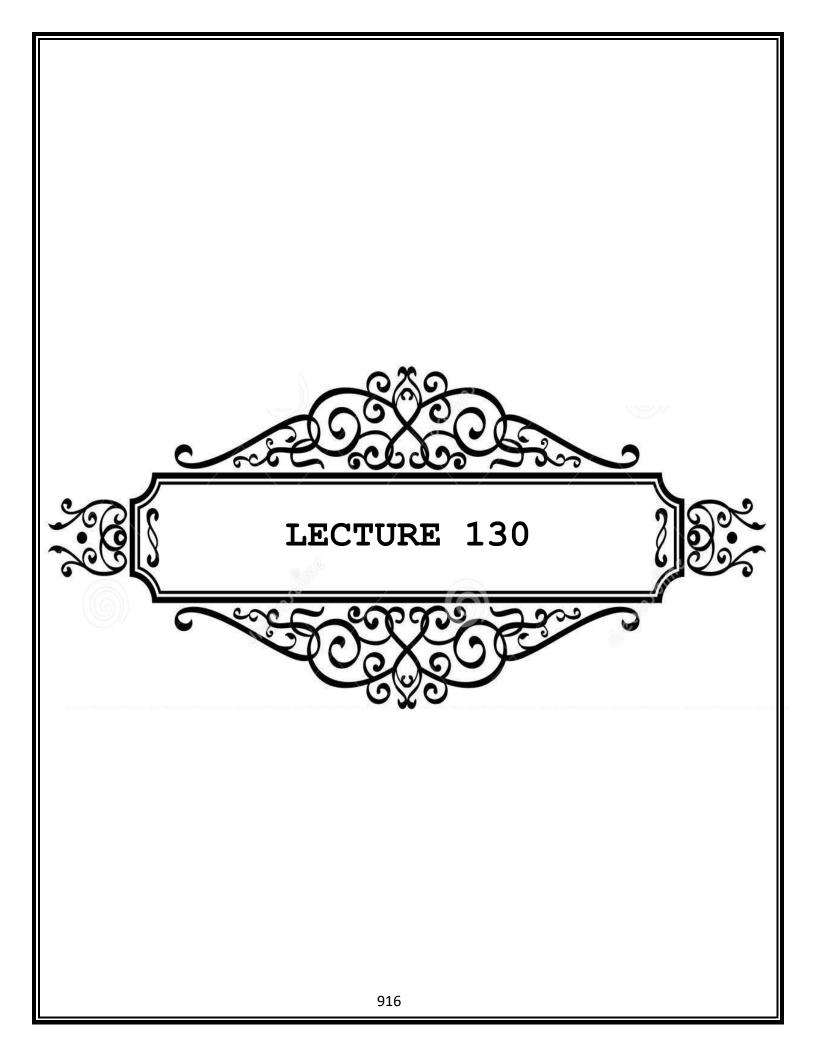
- Vasana acquired.
- Visesha Kaaranam.
- Smoked 25 years Akrama.
- I can stop whenever I want...
- Why should I stop?
- Ishvara + Vasana together in Karana Shariram.... Is the principle of creation.

# Yoga Vasishta definition of Vasana:

Dridha Bavamaya Tyakta Apara Vicharanam, Yad Adanam Padartasya,
 Yada Danam, Vasanastha Prakirtitam.

#### **Definition:**

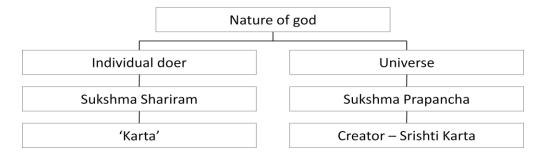
- 'Because of repeated action " Dridham Bavanaya".
- Puja / Japam / regular.
- Action not thinking based.
  - most actions governed by Vasanas.
- Once Vasana takes over, thinking renounced.
- What is past, future, Vichara gone because Vasana takes over.
- Whatever Padarthas. We resort to objects persons, mind wants association, situation, class.
- Whatever we do without thinking, this Vasana is called Visesha Kaaranam for action.
- What is Antaryami = Samanya Karana.



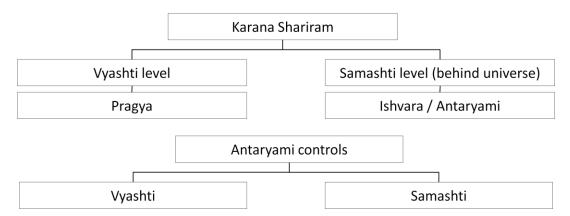
#### Lecture - 130

#### Verse 176:

- Tat Padartha Vichara... Svetasvatra Upanishad, Mandukya Upanishad, Brihadaranyaka Upanishad.
- Nature of god Antaryami inner controller.



- Behind Sukshma Shariram is Karana Shariram with all seeds within.
- Karana Shariram ( Vasanas ) influences and controls Sukshma Shariram.



#### Mahabharata:

- Duryodhana all action governed by mysterious principle called Maya.
- I know whats good never do that.
- I know whats bad I diligently do that.
- Some other one behind me, compelling me to do things.
- Which Deva responsible for individuals actions against knowledge + plan....

# Antaryami - Devaha - Samanya – Devaha. - General principle blesses everyone with Sat + Chit. - Electricity behind drilling equipment. - Visesha - Person wielding the drill. - Jiva – Vasana determines direction. - Where to drill. - Formed in time. - Not universal.

#### **Example:**

Who said smoking is difficult to give up. I have given up several times.

## Antaryami:

• Doesn't say – smoke, then all would smoke because Antaryami behind all.

#### Gita:

#### a)

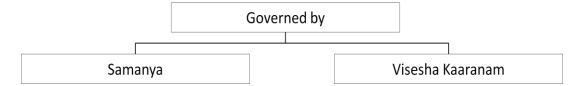
समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥९-२९॥ The same am I to all beings, to me there is none hateful nor dear; but those who worship me with devotion, are In me and I am also in them. [ Chapter 9 – Verse 29 ]

- Treat all Jivas equally.
- Samanya Kaaranam, blesses with Sat Chit.

#### b)

- Annichinnam..... Baladira Yadataha...
- I as Samanya Kaaranam not responsible for Kama / Krodha.....
- Vasanas responsible Indriyani, Manobuddhi Asya Drishtya Pramuchyate Etai Vimoha Yatesha Jnana Vrittaye.
- Bagawan didn't give Vasanas.
- How to modify Vasanas?
- Tasmat indriyani.
- Jnana Vigyana Nirmathanam.

- Switchboard of Vasana not in AntahKaaranam hands. I can manipulate Vasanas not Antaryami.
- 3<sup>rd</sup> chapter Gita Vasana responsible.
  - Prakirthi responsible.
- 6<sup>th</sup> chapter Panchadasi Antaryami highlighted.
- Both correct. Every Action governed by.



#### **Brahma Sutra:**

# Vaishamya Naigrinyadhi AdhiKaaranam:

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति । Vaishamyanairghrinye na sapekshatvat tatha hi darsayati ॥.1.34 (168)

No partially and cruelty ( can be charged against god ) because of ( his ) taking factors into consideration. For so the vedas show. [II-1-34]

न कर्माविभागादिति चेत् न अनादित्वात् । Na karmavibhagaditi chet na anaditvat ॥.1.35 (169)

If it be argued that it is not possible ( to take karma-merit and demerit – into consideration in the beginning ), since the fruits of work remain still undifferentiated, then we say, no, since the transmigratory state has no beginning. [II - 1 - 35]

उपपद्यते चाप्युपलभ्यते च । Upapadyate chapyupalabhyate cha ॥.1.36 (170)

Establishes Ishvaras impartiality.

Moreover, this is logical and (so ) it is met with (in the scriptures). [II - 1 - 37]

Plant comes on earth

With rain, earth, water

- "Seed"

- Visesha Kaaranam.

- Not all mango trees.

- Class / bar Vasanas.

- Antaryami decides motion not direction.

- If Bagawan partial, can't be worshiped.

#### Verse 177:

नार्थः पुरुषकारेणेत्येवं मा शङ्क्यतां यतः । ईशः पुरुषकारस्य रूपेणापि विवर्तते ।।१७७।। From the above verse do not think that individual efforts are not necessary, for the lord transforms himself as those efforts. [ Chapter 6 – Verse 177 ]

# **Divertion topic:**

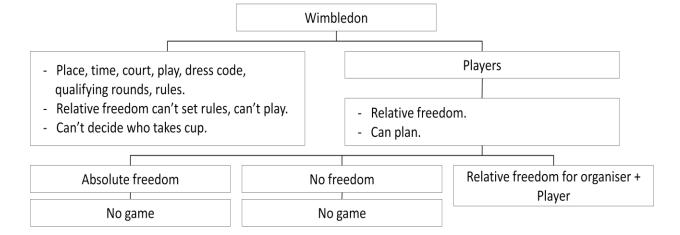
- Verse 177, 178, 179 to establish freewill. To save lord from partiality.
- Minus free will god will be cruelest.

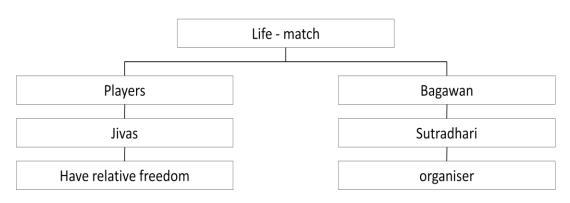
Judge	Criminal action
<ul><li>Samanya Kaaranam.</li><li>Fatalist doesn't accept free will.</li><li>Predetermined by fate or god.</li></ul>	<ul><li>Visesha Kaaranam.</li><li>Purushayava / Prayathna / freewill .</li><li>Established by Duryodhana.</li></ul>

• Bagawan manifest in form of creation with freewill also.

Fire	Water	Karmeindriyas	Jnaneindriyas
Burning power	Wetting power	Acting power	Learning power

- Mind has Purusakara freewill given Choice to human.
- Choice not absolute freedom freedom within rules of organisation.



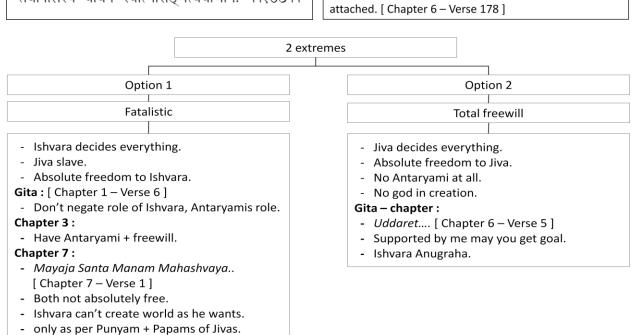


- Work for Moksha based on rules provided.
- Bagawan created freewill.



#### Verse 178:

ईदृग्बोधेनेश्वरस्य प्रवृत्तिर्मैव वार्यताम्। तथापीशस्य बोधेन स्वात्मासङ्गत्वधीजनिः ।।१७८।। This theory does not contradict the idea of the lord prompting every thing, for one who has known Ishvara to be the controller of things knows his self as non-attached. [Chapter 6 – Verse 178]



#### Gita:

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् । सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥१-६॥ The strong yudhamanyu and the brave uttamanuja, the son of subhadra and the sons of draupadi, all of them, divisional commanders. [ Chapter 1 – Verse 6 ]

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः । असंशयं समग्रं मां यथा ज्ञास्यसि तच्छणु ॥७-१॥

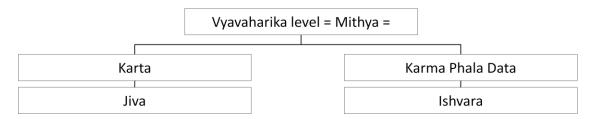
#### The blessed lord said:

With the mind intent on me, partha, practicing yoga and taking refuge in me, how thou shalt, without doubt, know me fully, that do thou listen. [ Chapter 7 – Verse 1 ]

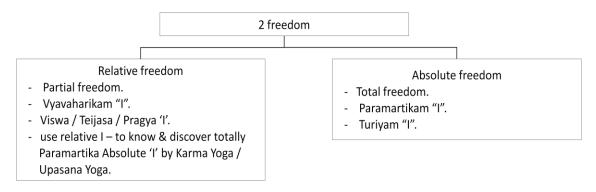
उद्धरेदात्मनात्मानं नात्मानमवसादयेत् । आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६-५॥ Let a man lift himself by his own self alone and let him not lower himself; for, this self alone is the friend of oneself and this self is the enemy of oneself.

[ Chapter 6 – Verse 5 ]

- Both have relative empercial freedom at Vyavaharika level.
- I can claim absolute freedom, total freedom only at Paramartika level. As Karta don't have absolute freedom as Karma Phala Dhata, Ishvara does have absolute freedom.



- In sleep both are not there.
- Doze off Karta gone.
- Along with Karta, Karma Phala Dhata comes.
- When both resolved Karta + Karma Phala Dhata go away.
- This knowledge of their relative freedom + their Vyavahara nature releases me – the Paramartha I.



- By knowledge of Ishvara, Ishvaras relative status, Purusha Kara relative controls, what is advantage.
- Get knowledge of Asangatvam, detachment of Akarta I.
- Karta 'l' creation of lord, part of Srishti.
- Srishti Karta does not have freedom to create, Akarta. Atma has Absolute freedom.
- Knowledge arises out of understanding nature of Isvara + Jiva meditate on this.

#### Verse 179:

तावता मुक्तिरित्याहुः श्रुतयः स्मृतयस्तथा । श्रुतिस्मृती ममैवाज्ञे इत्यपीश्वरभाषितम् ।।१७९।। Both the sruti and the tradition declare this knowledge of the non-attachment of the self to be the cause of release. It is also stated in varahapurana that both the scriptural and the traditional truths are from the lord. [Chapter 6 – Verse 179]

- Ahamkara = relatively free 'I', Karta Bokta Vyavaharikam.
- I have to know my absolutely free I.
- Which can't be controlled by god. Aham Dhi Atma Asanga... if I claim knowledge, I am absolutely free Atma.

#### Question:

- After gaining knowledge of absolute freedom, what will be condition of relative Ahamkara, I live in the world because of Prarabdam .Relative "I" continues to survive.
- What is condition of Ahamkara after I get Mukti?
- With relative I, get absolute Mukti, freedom.
- Even after knowledge Ahamkara continues to have relative freedom.
- Controlled by Karma Phala Dhata, Antaryami Ishvara.
- Relative I certainly controlled by Ishvara. Ahamkara can never get absolute freedom. Law holds true for Ishvara also.

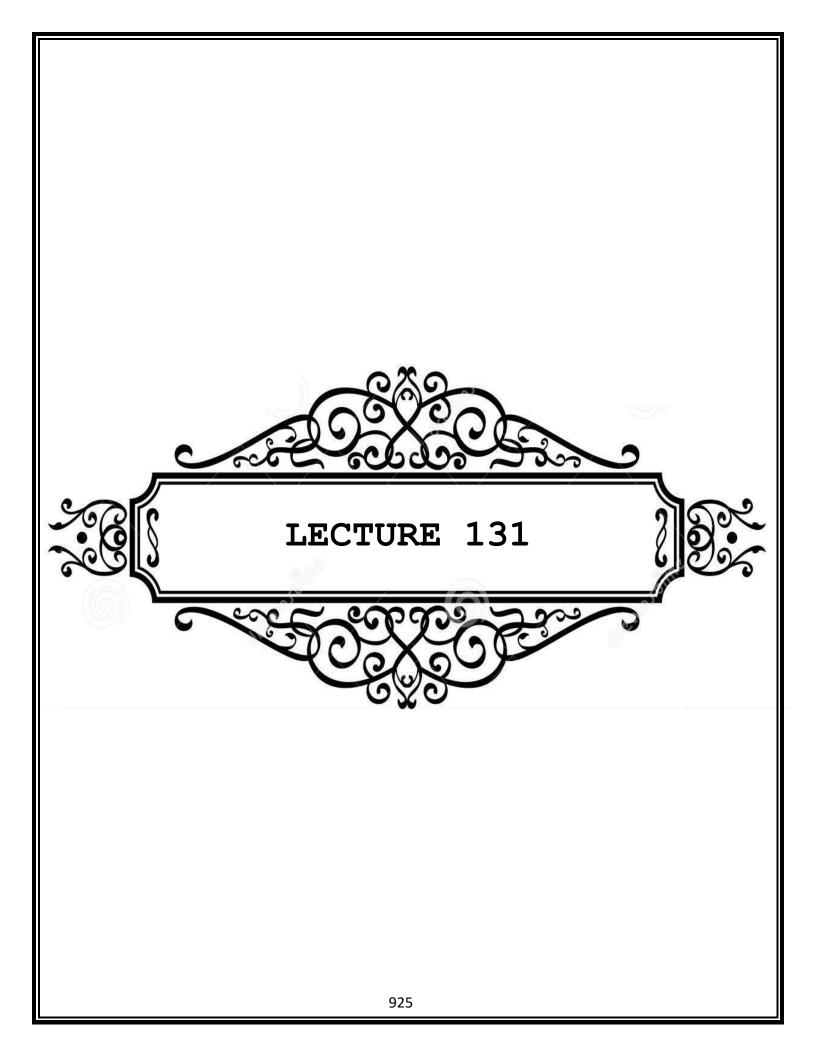
- Ishvara never absolutely free in Vyavaharika... governed by law of Karma, Jeevas Punya.. Papa Mishram... teamwork – with own jurisdiction, organiser + player both required for match.
- Knowledge of absolute I enough for liberation.
- Knowledge of Asangatvam, enough for liberation.
- Free country accepts restriction.
- Wise at Ahamkara level accepts limitation voluntarily.
- Therefore don't look at it as bondage. Accept old age, death of body.
- Accept absolute freedom and relative bondage.
- Makes relative bondage, non bondage. Mature citizen of country follows
   Dharma Accept s relative limitation voluntarily for sake of orderliness.

#### Sarveshvaratvam:

- Creating law of Karma, rules of Game makes him Sarvaeshvara.
- Punya Karma produces Svarga.
- Papa Karma produces Naraka.
- Organiser of life match.

#### Varaha Purana:

• I have written constitution through Sruti + Smriti.



#### Lecture - 131

#### Introduction:

 Ishvara – Antaryami – inner controller of all – free will integral part of creation. Ishvara maintains laws of creation – Samanya Kaaranam.

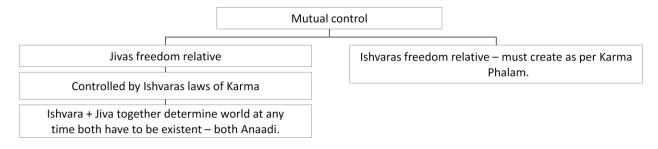
Visesha Kaaranam	Samanya Kaaranam
- Jiva with freewill.	<ul><li>Ishvara with limited relative freedom to create as per Jivas Karmas.</li><li>responsible for functioning of world.</li></ul>

- Jiva + Ishvara Decide nature and things in creation. Both can't enjoy absolute freedom.
- Punya Papa determines creation.
- If absolutely free, 14 Lokas will be heaven Ishvara chooses to create hell.
   Omnipotent, omniscient lord can't avoid creation of hell, inspite of compassion, lord not partial.

#### Gita:

समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मिय ते तेषु चाप्यहम् ॥९-२९॥ The same am I to all beings, to me there is none hateful nor dear; but those who worship me with devotion, are In me and I am also in them. [ Chapter 9 – Verse 29 ]

• Equal to all, not law of compassion.



- Ishvara + Jiva together determine world at any time. Both have to be existent – both Anaadi.
- Chaitanyam, Ishvara, Jiva, Kala, Karma, Avidya Anaadi. Each controls + restricts other 6 Anaadi Tatvams in Veda.
- Jeeva isho Vishudha Chit...

Tata Jeevehi Yor Bida..

Avidya Tat Chitor Yoga...



- Bheda difference between Vyavaharika Jeeva + Ishvara.
- Identical only at Paramartika level.

Jiva	Ishvara	Difference
Alpajnya	Sarvagya	Bida – Bheda

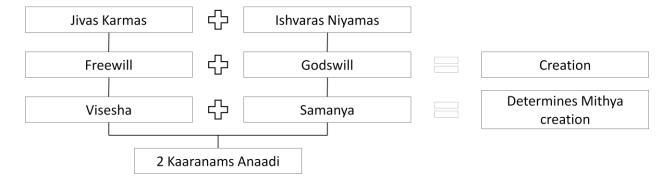
Avidya = Maya.

Yoga = Sambanda between.

- Avidya Chaitanya Sambanda is called Kala.
- Adhyasa Adhishtana Sambanda.



- In the wake of knowledge 1 5 goes. 6<sup>th</sup> beginning less principle Shudha Chit remains.
- Advaita Makaranta Ishvara Brahman Gachhati.
- Avidya Janya Chaitanya Sambanda Kala goes.



When bundle of Karmas exhausted, Pralayam comes.

- Srishti, Sthithi, Layam determined by Jivas free will Karma + gods will –
   Niyama relative freedom is more than enough to know Asanga Atma.
- In Vyavaharika plane, gain knowledge of Paramartika Atma.
- Paramartika 'I' has absolute freedom neither controlled by Jivas will nor Ishvaras Niyama.
- Paramartika "I" never affected by Vyavaharika lower I Ahamkara.
- Relatively free I lower Ahamkara should know higher absolute 'I' Atma.
- Once I discover absolute freedom of higher "I", I learn to accept relative limited freedom of Vyavaharika "I". Jnani accepts limitations of his Ahamkara.
- Voluntary accepted limitation not a bondage. Fasting not Starvation.

Starvation	Fasting
- Bondage.	<ul> <li>liberation voluntary.</li> <li>Jnanis Ahamkara also has limited freedom since he has accepted no more bondage. As far as Atma is concerned, he is absolutely free.</li> </ul>

 Accepted no more bondage. As far as Atma is concerned, he is absolutely free.

Worldly Angle	Atma Angle
Says he has Prarabda.	No Karma ever.

- Verse 178 + 179 2 powerful Verses.
- By knowing higher I, liberation accomplished.
- Ahamkara biography governed by Prarabda .Voluntarily submit to law of Karma.
- Power of lord as Samanya Kaaranam is called Antaryamitvam .Violator of Sruti Smriti is enemy of lord external insignia Marks, Vaishnava... Shvaivya no use.

#### Gita:

परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय संभवामि युगे युगे॥ ४.८॥ For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

#### Verse 180:

आज्ञाया भीतिहेतुत्वं भीषाऽस्मादिति हि श्रुतम्। सर्वेश्वरत्वमेतत्स्यादन्तर्यामित्वतः पृथक् ।।१८०।। The sruti declares that in fear of him the forces of nature operate, showing that his commandments engender fear. So his lordship over all beings is different from his inner ruler Ship of them. [ Chapter 6 – Verse 180 ]

- Every commandment is source of fear for violators, therefore they are god fearing.
- Disobeying commandments = Papam.
- Following commandments = Punyam.

# Taittriya Upanishad:

भीषास्माद्वातः पवते भीषोदेति सूर्यः भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चम इति ॥१॥

bhisasmadvatah pavate, bhisodeti suryah, bhisasmadagniscendrasca mrtyurdhavati pancama iti | | 1 | |

Through fear of him blows the wind. Through fear of him rises the sun. through fear of him again fire and moon and lastly, the fifth, death proceed to their respective duties. [II - VIII - 1]

- Devatas follow Svadharma because of Ajnya Teethi.
- Sarveshvaratvam = Status of lord as Srishti Sthithi Karta.
- This status different from Antaryamitvam status.

Sarveshvaratvam	Antaryamitvam
- Before creation, organising infrastructure, setting up laws.	- At micro level when laws begin to operate.

#### Verse 181:

एतस्य वा अक्षरस्य प्रशासन इति श्रुतिः । अन्तः प्रविष्टः शास्ताऽयं जनानामिति च श्रुतिः ।।१८१।। One sruti passage says that the suns and planets move at the command of the lord. Another sruti passage says that the lord entering the human body controls it from within. [ Chapter 6 – Verse 181 ]

Vedas talk about 2 district status.

#### Sruti:

#### **Brihadaranyaka Upanishad:**

पतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विभूतौ तिष्ठतः, पतस्य वा अक्षरस्य प्रशासने गार्गि धावापृथिच्यौ विभूते तिष्ठतः, पतस्य वा अक्षरस्य प्रशासने गार्गि धावापृथिच्यौ विभूते तिष्ठतः, पतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुद्धर्ता अद्दोरात्रण्यर्धमासा मासा अन्नतदः संवत्सरा इति विभूतास्तिष्ठन्ति , पतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु , पतस्य वा अक्षरस्य प्रशासने गार्गि द्वतो मनुष्याः प्रशंसन्ति, यज्ञमानं देवाः, दवी पितरोऽन्वायत्ताः॥९॥

etasya va aksarasya prasasane gargi suryacandramasau vidhritau tisthata etasya va aksarasya prasasane gargi dyavaprithivyau vidhrite tisthata etasya va aksarasya prasasane gargi nimesa muhurta ahoratranyardhamasa masa ritavah samvatsara iti vidhritastisthanty etasya va aksarasya prasasane gargi pracyo nya nadyah syandante svetebhyah parvatebhayah praticyo nya yam yam ca disamanvetasya va aksarasya prasasane gargi dadato manushyah prasamsanti yajamanam deva darvim pitaro nvayattah | | 9 | |

Under the mighty rule of this immutable, o gargi, the sun and moon are held in their positions; under the mighty rule of this immutable, o gargi, heaven and earth maintain their positions; under the mighty rule of this immutable, o gargi, moments, muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this immutable, o gargi, some rivers flow eastward from the white mountains, others flowing westward continue in that direction and still others keep to their respective courses; under the mighty rule of this immutable, o gargi, men praise those that give, the gods depend on the scarificer and the manes on independent offerings (Darvihoma). [III - VIII - 9]

#### Sarveshvaratvam:

Laying down constitution before creation.

#### **Antaryamitvam:**

- Controlling Jivas according to law of Karma.
- Implementation of laws at micro level.
- Punyam Papam tallied, Karmas of all of us don't enjoy means Punyam exhausted.
- Brahma Sutra 1<sup>st</sup> class.
- Antaryami status = Management of AntahKaaranam by freewill and Karmaphalam by entering AntahKaaranam.
- Taittriya Aranyaka 10 Chapter 3 11.

Chapter	Yajur Veda
<ul><li>Chapter 7.</li><li>Chapter 8.</li><li>Chapter 9.</li><li>Chapter 10.</li></ul>	<ul> <li>Siksha Valli.</li> <li>Brahmananda Valli.</li> <li>Brighu Valli.</li> <li>Narayana Valli. ( Mahanarayana Upanishad )</li> </ul>

- Ayam Shasta = controller.
- Dharma Shasta = Anushasena.
- 19 verses Verses 163 181 over.

#### Verse 182:

जगद्योनिर्भवेदेष प्रभवाप्ययकृत्वतः । आविर्भावतिरोभावावुत्पत्तिप्रलयौ मतौ ।।१८२।। The lord is said to be the source of the universe, for he is cause the creation and dissolution of the world. By creation and dissolution are meant the manifestation and demanifestation of the world.

[Chapter 6 – Verse 182]

# Mandukya Upanishad:

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६

esa sarvesvara esa sarvajna eso-ntaryamy-esa yonih sarvasya prabha-vapyayau hi bhutanam. || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [Verse 6]

#### Sarvasya Yoni:

- Sarvagya + Sarva Ishavara = Internal Consciousness / Nimitta Kaaranam.
- Sarvayoni = Material Cause Upadana Kaaranam.
- Why Material Cause ?
- Responsible for emergence and dissolution of world.
- Prabava = emergence, origination, Utpatti, Srishti.
- Apyaya = Pralaya.

#### Pravyapan:

- One who does Sristhi, Sthithi.
- Ground from where Srishti, emerges resolves.

#### Science & our experience:

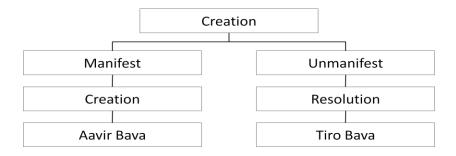
Nothing can be created or destroyed.

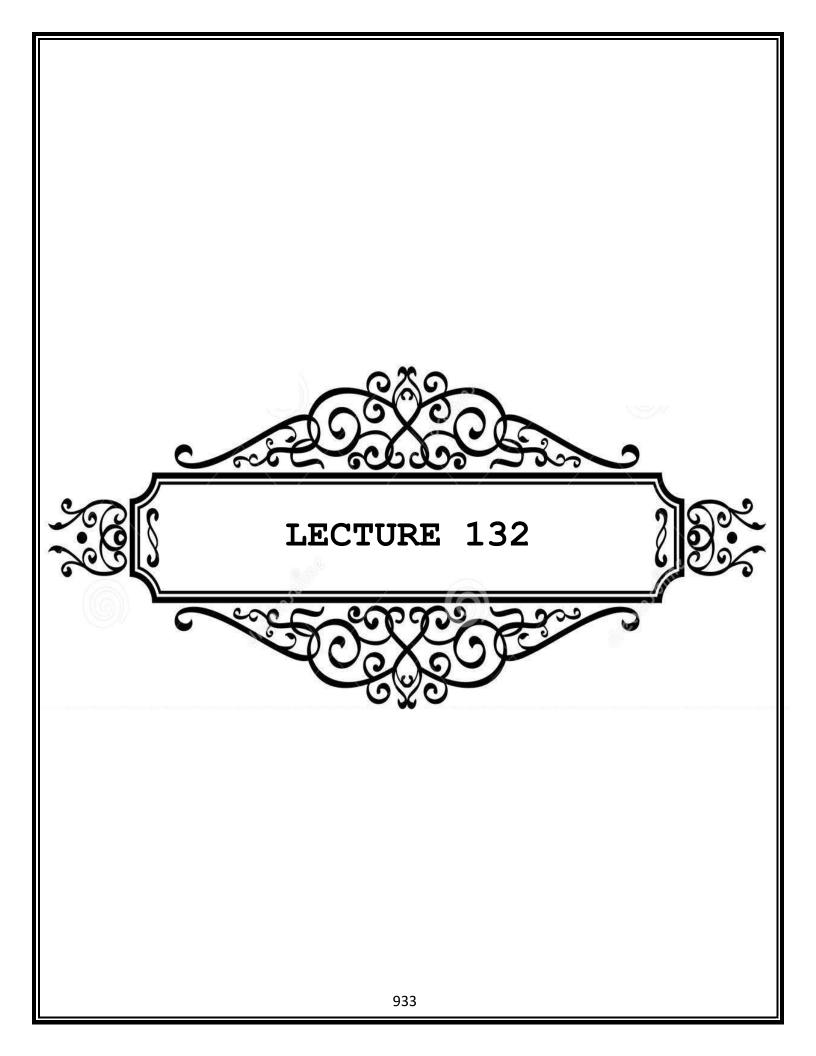
# Nyaya:

- Things created out of nothing.
- Creation means manifesting world already there in potential form.
- No Jiva created, all Jivas were in potential form.
- Freewill also there in potential form . Jiva, Jagat, Karma, freewill all exists in potential form Avyakta form.
- Bagawan makes it Vyaktam for those who slept, wake up when Karmas ready to fructify.

#### **Destruction:**

- Don't accept Asat Karya Vada.
- Jiva, Jagat, Karma goes to Unmanifest.
- Tiro Bava.

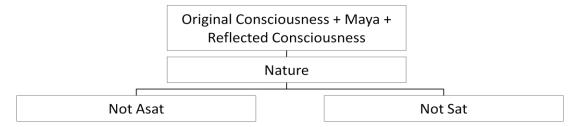




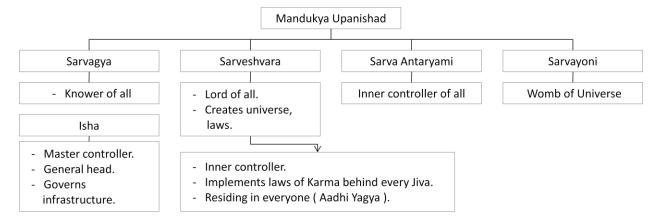
#### Lecture - 132

#### Introduction:

Ishvara has 3 components.

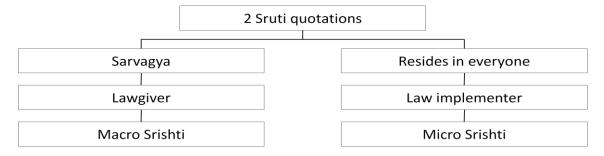


- But Sat Asad Vilakshanam.
- Indra Jala magic show.
- Ishvara has Maya as Reflected Medium master of Reflected Medium.
- Jiva Slave of Maya.



#### Chapter 8:

Lord resides in everyone and governing everyone with law of Karma.



• Verse 163 – 181 – Antaryami.

#### Verse 182:

Sarvasya Yoni = Sarvasya Kaaranam Upadana Kaaranam of Jagat.

 Bagawan – maker and raw material - 5 elements out of which creation came.

# Nyaya - Veiseshika:

- Bagawan only Nimitta Kaaranam.
- Always away from product.

Carpenter / weaver	Wood / cloth
<ul> <li>Intelligent Cause – Paroksham.</li> <li>Away in Vaikunta;</li> <li>Paroksham goes only when you know he is</li></ul>	- Material Cause.
Material Cause – never away from product.	- Upadana Kaaranam Pratyaksham.

- 1<sup>st</sup> learn : Nimitta Kaaranam.
- 2<sup>nd</sup> learn: Vivarta Upadana Kaaranam.
- 3<sup>rd</sup> learn : Aparoksham.



- Resolution and origination in Bagawan.
- Prabava Apayaya Krutaha.
- Utpatti + Pralayam Nimitta Kaaranam only is Utpatti Kaaranam.
- Upadana Kaaranam is Utappatti Sthithi, Laya Kaaranam.



Prabava + Apayaya Sthithi Kaaranam

What is origination and resolution of world.



no origination – matter not created or destroyed.

World already in Bagawan – Avyakta Rupena.

- Bagawan folds the world not creates.
- Bagawan opens the world Aavir Bavaha.
- Manifesting potential one.
- Converting Unmanifest to Manifest converting Anumeya Vastu to Pratyaksha Vastu.
- What is inferred made Pratyaksham?
- What is destruction of world?
- When candle burns, nothing lost.
- Visible candle converted to invincible energy.
- Visible universe becomes invisible convertion of visible to invisible is Mareivu – Tirobava.
- Death = Mareivu Mariandar not available for our sense organs.
- Aavir Bava = Utpatti.
- Tiro Bava = Pralaya.

#### Gita:

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे । रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८-१८॥ From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [ Chapter 8 – Verse 18 ]

Manifested to Unmanifest particular manifestation has beginning and end

 cycle is beginningless, endless.

#### Gita:

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा । अश्वत्थमेनं सुविरूढमूलम् असङ्गरास्त्रेण दृढेन छिच्चा ॥१५-३॥ Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted asvattha-tree with the strong axe of non - attachment... [ Chapter 15 – Verse 3 ]

- Universe eternal.
- How Advaitam? Universe = Dvaitam universe Vyavaharically eternal,
   Mithya plane paramartrically is universe eternal or not?
- Question wrong no universe in Paramartikam. Adjective eternal / non – eternal can't be used as noun – universe not there.
- Bagawan manifests and unmanifests this universe.

#### Verse 183:

आविर्भावयति स्वस्मिन्विलीनं सकलं जगत् । प्राणिकर्मवशादेष पटो यद्वत्प्रसारितः ।।१८३।। The world remains potential as impressions in the lord and he causes its manifestation in accordance with the past deeds of beings. Creation is like the unrolling of a painted canvas. [Chapter 6 – Verse 183]

- Creation Manifest.- Dissolution Unmanifest.
- Aavirbava Verse 182 183.
- Tirobava Verse 182 184.
- Upadana Karana Ishvara spreads out, throws out, unfolds, magnifies whole universe – which was in himself in Unmanifest form.
- Tonight dream, we already have in Unmanifest form now Vasana Rupena.
- I don't see your dream and neither can you see your dream now.
- It is in dissolved version. When ideal condition comes in night or now,
   Vasanas thrown out. Villinam Unmanifest Jagat.

#### Example:

- Folded cloth opened in Sari Shop, don't know colors & pictures unfolds before Tirobutam.
- Bagawan has no freedom to project world as he wants.
- Jiva & Ishvara free in Paramartika lane. Bound by some other force.
- Jiva controlled by Antaryami.
- Antaryami controlled by Jiva by Karma which may require hell.
- Voluntary acceptance of restraint noted according to Karma alone, Jiva should have life.

# 1<sup>st</sup> time:

- no Jiva Kama.
- Intellect asks previous Srishti...

#### Gita:

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च संप्रतिष्ठा । अश्वत्थमेनं सुविरूढमूलम् असङ्गशस्त्रेण दृढेन छिचा ॥१५-३॥ Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted asvattha-tree with the strong axe of non - attachment... [ Chapter 15 – Verse 3 ]

- Anytime when Bagawan has to create Karmas available.
- No time when Bagawan has to decide and wait.
- At any time creation as per Karma..

#### 6 Anaadis:

• Jiva / Ishvara / Karma ..... Aavir bavo..

#### Verse 184:

पुनस्तिरोभावयति स्वात्मन्येवाखिलं जगत् । प्राणिकर्मक्षयवशात्संकोचितपटो यथा ।।१८४।। If the painted canvas is rolled up, the picture is no longer visible. In the same way, when the Karma of beings is exhausted, the lord withdraws into himself the universe with all that it contains. (i.e., all remain in a latent form). [Chapter 6 – Verse 184]

#### Tiro Bavo:

- Creation for Mithya Janma of Jiva. Bagawan folds back entire universe.
- Ishvara Jagat Yoni makes world Tirobavayati, makes world inexperiencable Unmanifest, Prapancha Agochara because of 2 reasons.

1 <sup>st</sup> Reason	2 <sup>nd</sup> Reason
<ul><li>Sthula reduced to Sukshma + Karana.</li><li>Sthula alone visible in waking.</li></ul>	- Indriyas folded, objects folded, instruments folded in deep sleep state.

Where Bagawan keeps resolved universe?
 In Param – Anu – atomic form.

Sankhya – Yoga	Vedanta
<ul> <li>World resolves into Prakrti. Basic matter – something outside Ishvara.</li> <li>Neiyayikas – called Achetana Karana Vadis.</li> </ul>	<ul> <li>World resolves into Bagawan.</li> <li>No Prakrti, atom outside Bagawan.</li> <li>We are called Chetana Karana Vadis.</li> <li>Brahma Sutra:</li> <li>Janmandasya Yataha[I-I-2].</li> <li>World resolves into Bagawan as in sleep.</li> <li>Dakshinamurthy Stotram:</li> <li>Vishwam Darpana [1]</li> <li>World created out of Bagawan and resolve into Bagawan.</li> </ul>

#### **Brahma Sutra:**

# जन्माद्यस्य यतः ।

Janmadyasya yatah

That (is Brahman) from which (are derived) the birth etc. Of this (universe). [1-1-2].

# **Dakshinamurthy Stotram:**

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भृतं यथा निद्रया । यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥ Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa | Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye | | 1 | |

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [1]

 Tulyam Nijantargatam Svatmani Eva – Tiro Bavayati – like opened up Sari – Bagawan decides time of Pralayam, governed by law of Karma – same law which governs Jiva eternal process of contraction, expansion.

#### Verse 185:

रात्रिघस्रौ सुप्तिबोधावुन्मीलनिर्मालने । तूर्ष्णीभावमनोराज्ये इव सृष्टिलयाविमौ ।।१८५।। The creation and destruction of the world are comparable to day and night, to the waking and sleeping states, to the opening and closing of the eyes, and the activity and quiescense of the mind.

[Chapter 6 – Verse 185]

- Verse 182 187 Ishvara Jagat Yonihi creation resolution eternal cycle
  I am getting out of cycle, not stopping cycle... others continue day –
  Ghasaraha.... To swallow.
- Day Swallower of Andakaram, darkness.
  - One that eats up darkness is daytime.

#### Rathri:

- Ra to give.
- Giver of Sukham, Bayam, pleasure, pain is night. Sleep off Rathri gives pleasure otherwise darkness always fear.

Awake	Asleep
Fear	Pleasure

Cycle of waking – sleep continues eternally.

Neelanam	Unmeelanam	Nimilanam
- Movement of eyelids.	<ul><li>Upwards movement.</li><li>Opening eye.</li></ul>	- Closing eye. - Downward movement.

- We continuously do Unmilanam + Nimilanam.
- Bagwans Unmisham ( opening ) Nimisham ( closing ) of eyes is Srishti & Laya.
- Tushnim Bava Mano Rajya passive + active conditions of mind.



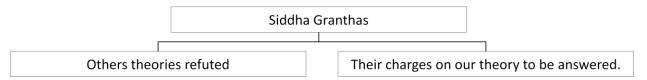
During waking – Mind quiet – active cyclic process – Srishti – Pralaya cyclic process.

## Verse 186:

आविर्मावितरोभावशक्तिमत्त्वेन हेतुना। आरम्भपरिणामादिचोद्यानां नात्र संभवः ।।१८६।। Isvara is endowed with the power of maya which is the power of manifesting and demanifesting, so the objections to the theory that creation has a beginning or that it is evolutionary or that things are naturally endowed with certain special qualities do not apply to it. [Chapter 6 – Verse 186]

## Cosmology = Srishti Vada:

- Bagwan folds unfolds challenged by other systems.
- Brahma Sutra 2<sup>nd</sup> Chapter other system.
- 5 Astika 6 Nastika.



- How Brahma which is changeless produces Srishti + dissolves?
- Brahma Karana Vadis Yatho Va Imani Butani.... Versus Anukarana Vadis or Prakrti VadIs.

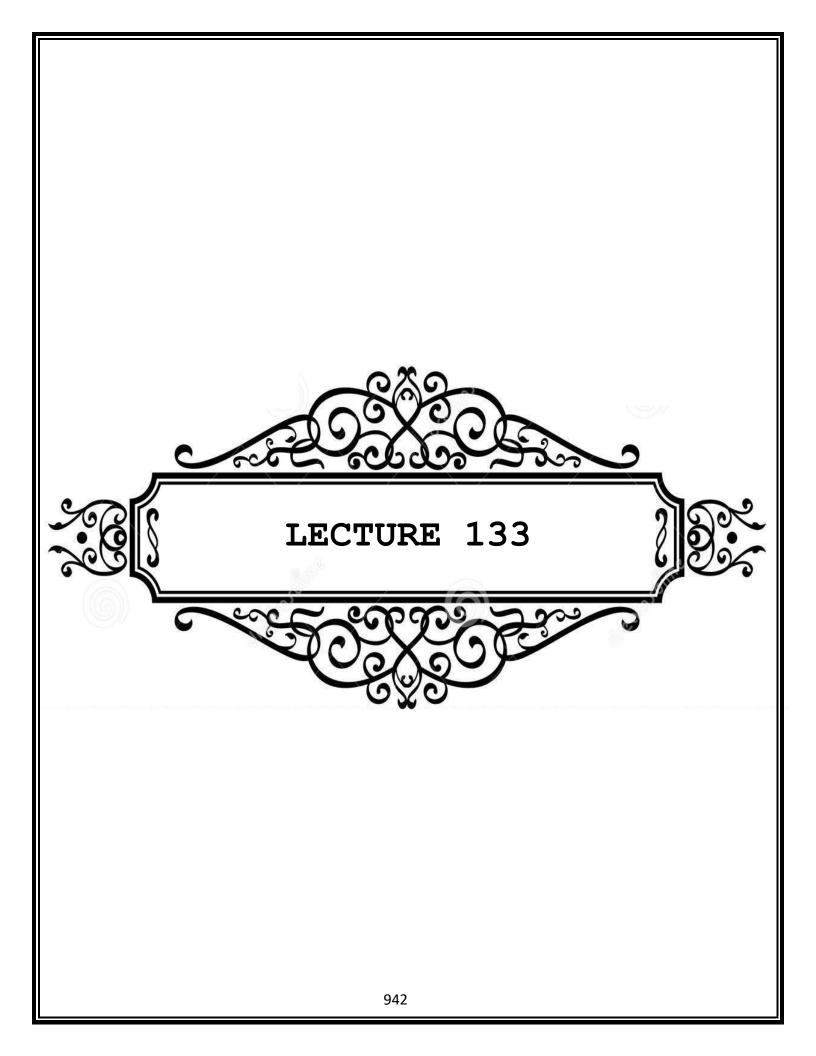
# Taittriya Upanishad:

त<sup>र</sup> होवाच यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥३॥

tagmhovaca, yato va imani bhutani jayante, yena jatani jivanti, yatprayantyabhisamvisanti, tadvijinasasva, tad brahmeti, sa tapo' tapyata, sa tapastaptva. || 3 ||

To him (bhrgu) he (varuna) again said: "that from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; that seekest thou to know. That is Brahman". He, (Bhrgu) performed penance; and after having done penance... [III – I – 3]

- Brahman has Maya Shakti which produces universe without changing.
- Brahma = Vivarta Kaaranam.
  - = Production.
- Kaaranam produces Karyam without affecting itself.
- Waker produces dream world comfortable by Nidra Shakti.
- Similarly Brahma has Maya Shakti.
- Sankhya Nyaya are wrong.



#### Lecture - 133

#### Verse 186:

# Mandukya Upanishad:

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६

esa sarvesvara esa sarvajna eso-ntaryamy-esa yonih sarvasya prabha-vapyayau hi bhutanam. || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

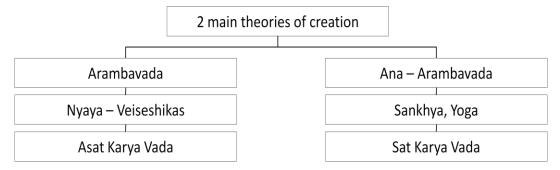
- Upadana Kaaranam.
- Material Cause.
- Srishti, Sthithi Laya Kaaranam.

#### Verse 182 - 187:

- Ishvara is Material Cause in whom all Nama Rupas are there in Unmanifest form and expansion of Nama Rupa = Srishti.
- Contraction of Nama Rupa = Pralayam.
- Nama Rupa = Vyavaharika Satyam.
- Adhishtana Chaitanyam = Paramartika Satyam.

= Jagat Karana Ishvara.

• Other theories refuted.



# Mandukya Upanishad – 3<sup>rd</sup> Chapter:

 How does pot originate from clay before origination, was pot existent in clay at all?

# Nyaya / Asat Karya Vadi:

If pot already existent in clay, why create pot?

Therefore pot is Asat



## nonexistent

- Karyam, Karane Asat.
- Pot non existent in clay.
- Potter with effort new pot created new pot different from clay.
- Introduces 2 substances 2 Drivyams Mrith + Ghata Drivyam.
- Aramba Vadi because new pot created.
- Fresh beginning of new substance negated.
- In Mandukya Upanishad non existent thing can never come or originate.
- Comes verb can't be used for non existent thing.
- Matter not created as per science.

# Sankhya:

- Pot Unmanifest Nama Rupa.
- Pot bringing out Unmanifest shape.
- Clay transformed is pot.
- New substance not created.
- Old substance transformed.
- Before Transformation After transformation





Karana Avasta

Karya Avastha

- One substance 2 Avasthas configuration.
- Pot not creation, it is new Parinama shaping up of clay into pot is modification.

#### Parinama Vada:

No beginning of pot. Potential of Unmanifest made Manifest.

#### Advaitin:

#### **Brahman:**

- Jagat Kaaranam can't transform into world like milk to curd.
- Brahman is Nirvikara, Na jayate...

#### Gita:

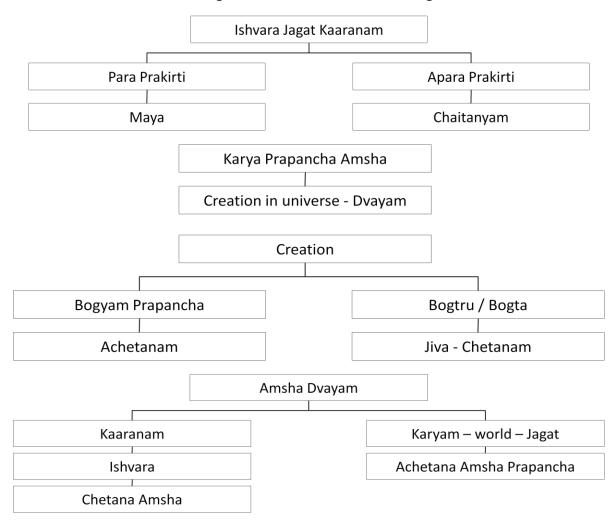
न जायते म्रियते वा कदा चिन् नायं भूबा भविता वा न भूयः । अजो नित्यः शाश्वतो ऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२-२०॥ He is not born, nor does he never die; after having been, he again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

- Parinama change can't be applied to Brahman... unmodifiable, changeless Parinama can be applied to clay – pot Arambavada can't be applied anywhere.
- Vedantins Vada Adhyasa Vada.
- Vivarta Vada world not produced or not transformed version of Brahman.
- World is apparent manifestation upon Brahman.
- How it happens?

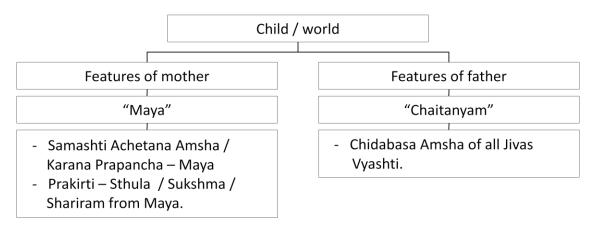
Aavir + Tiro Bhava - Shaktinatvat.

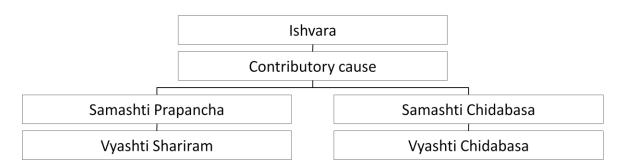
- Brahman has unique Maya power to bring out manifestation.
- Does not produce new world or transform but manifests an apparent world.
- How? Like Nidra Svapna Prapancha.
- Another name of Vivarta Vada is Ajati Vada.
- Real world never created → Ajativada Gaudapada.
- Apparent world is created.
   Unreal world is created.
- ½ Members fools means ½ members not fools essentially same.
- Unreal snake is born = real snake is not born.
- Because of Vivarta Vada, no Parinama Vada or Aramba Vada.

- Buddhist Sangata Vada.
  - Different from Parinama & Aramba.
  - Nothing new created. New assemblage is Srishti.



- Therefore can correlate both Amshas.
- Ishvara contributes to Achetana Amsha of the world.

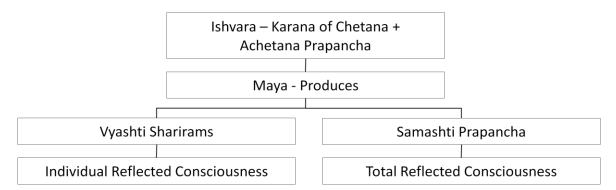




## Verse 187:

अचेतनानां हेतुः स्याज्जाड्यांशेनेश्वरस्तथा। चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ।।१८७।। Isvara through the tamas of Maya is the cause of the inanimate objects and through the reflection of the supreme intelligence isvara is the cause of the jivas. [Chapter 6 – Verse 187]

- Ishvara through his inert Maya part (Apara Prakrti / Shakti Gita 7<sup>th</sup> chapter) Produces Achetana Jada Amsha.
- Through Achetana Amsha Ishvara is cause of inert objects mountains, rivers, Bogya Prapancha.
- Through his Chetana Amsha, this lord is Kaaranam of Chetana Jivas Vyashti Chidabasa.



#### Verse 188:

तमःप्रधानः क्षेत्राणां चित्प्रधानश्चिदात्मनाम् । परः कारणतामेति भावनाज्ञानकर्मभिः ।।१८८।। It is objected that the cause of the bodies is that aspect of Paramatman in which tamas predominates and that of the jiva is that aspect where intelligence predominates. So Paramatman alone is their cause in accordance with their inner impressions, moral and spiritual actions. [Chapter 6 – Verse 188]

#### Verse 189:

इति वार्तिककारेण जडचेतनहेतुता । परमात्मन एवोक्ता नेश्वरस्येति चेच्छृणु ।।१८९।। Thus suresvaracarya, the author of varttika, has attributed the cause of the animate and inanimate creation to paramatman and not to isvara. [Chapter 6 – Verse 189]

### **Question of Purva Pakshi:**

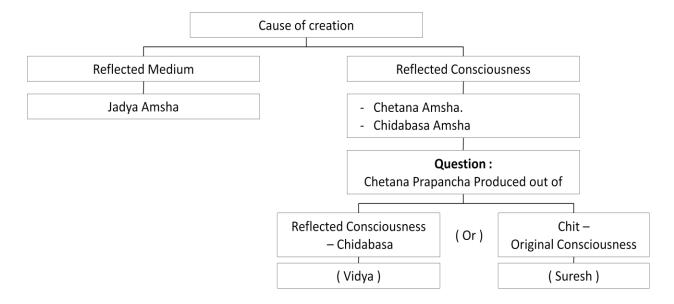
- Purva Pakshi: Quoting verses of Sureshvaracharya Brihadaranyaka
   Upanishad Vartikam 12,000 verses on analyses of Shankaras Bashyam
   Sringeri Acharya direct disciple.
- Brihadaranyaka Upanishad 1 4 342.
- Paramatma Param Brahma becomes cause of creation.
- Param Brahma definition = Original Consciousness.
- Which is all pervading is cause of creation.
- Contradiction here.

अचेतनानां हेतुः स्याज्जाड्यांशेनेश्वरस्तथा। चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ।।१८७।। Isvara through the tamas of Maya is the cause of the inanimate objects and through the reflection of the supreme intelligence isvara is the cause of the jivas. [Chapter 6 – Verse 187]

- Maya Reflected Medium is cause of Jada Prapancha.
- Reflected Consciousness is cause of Chetana Prapancha.
- Verse 187 here Reflected Medium + Reflected Conciousness is cause of creation.
- Brihadaranyaka Upanishad Original Conciousness is cause of creation.

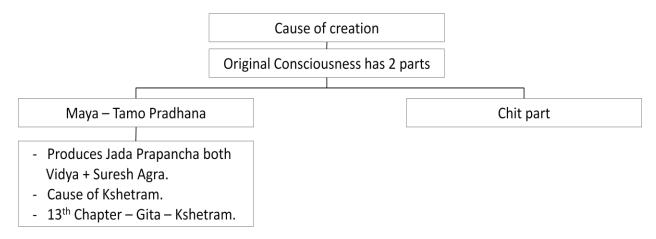
## Verse 187:

Here Reflected Medium + Reflected Conciousness is cause of creation.

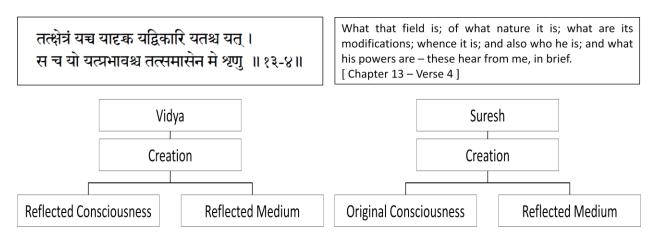


# Brihadaranyaka Upanishad:

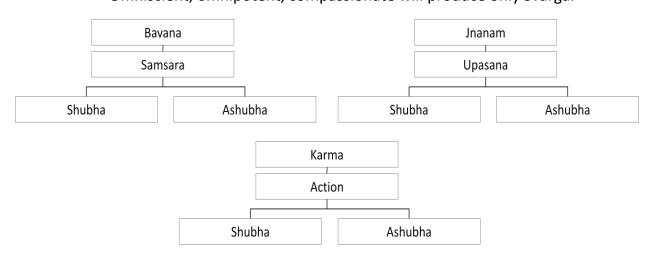
• Original Conciousness is cause of creation.



#### Gita:



- Creation determined by Kama of Jivas.
- Creator doesn't have total freedom to create as he likes.
- Omniscient, omnipotent, compassionate will produce only Svarga.



# Brihadaranyaka Upanishad:

• 4<sup>Th</sup> Chapter 4<sup>th</sup> section – Shariraka Brahmanam.....

पक्षीभवति, न पश्यतित्याहुः; पक्षीभवति, न जिव्रती त्याहुः; पक्षीभवति, न रसयत इत्याहुः; पक्षीभवति, न वव्ततित्याहुः; पक्षीभवति, न श्रणोतीत्याहुः; पक्षीभवति, न मजुत इत्याहुः; पक्षीभवति, न स्पृशतीत्याहुः; पक्षीभवति, न विज्ञानातीत्याहुः; तस्य द्वैतस्य इत्यस्याग्रं प्रचोतते ; तेन प्रचोतेनैच आत्मा निष्का-मति—चक्षुष्टो चा, मूर्श्नों चा, अस्पेश्यो चा शरीरदेशेश्यः; तमुत्कामन्तं प्राणो ऽनूत्कामति; प्राणमनूत्कामन्तं सर्वे प्राणा भनूत्का मन्ति । सचिक्षानो भवति, सविक्षानमेवान्ववकामति । तं विद्या-कर्मणी समन्वारमेते पूर्वप्रका च ॥ २॥

ekibhavati na pasyatityahur ekibhavati na jighratityahur ekibhavati na rasayatityahur ekibhavati na vadatityahur ekibhavati na srinotityahur ekibhavati na manuta ityahur ekibhavati na sprisatityahur ekibhavati na vijanatityahus tasya haitasya hridayasyagram pradyotate tena pradyotenaisa atma niskra mati caksusto va murdhno vanyebhyo va sarirasdesebhyas tamutkramantam prano nutkramati pranamanutkramantam sarve prana anutkramanti savijnano bhavati savijnanamevanvavakramati tam vidya karmani samanvarabhete purvaprajna ca | | 2 | |

(The eye) becomes united (with the subtle body); then people say, 'he does not see.' (the nose) becomes united; then they say, 'he does not smell.' (the tongue) becomes united; then they say, 'he does not taste.' (the vocal organ) becomes united; then they say, 'he does not speak.' (the ear) becomes united; then they say, "he does not hear.' (the Manas) becomes united; then they say, 'he does not think.' (the skin) becomes united; then they say, 'he does not touch.' (the intellect) becomes united; then they say, 'he does not know.' the top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follow; when the vital force departs. All the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [IV - IV - 2]

# When Jiva leaves house 3 things follow:

- Upasana, Karma, Samsara follow.
- There with 3 causes Brahman creates world.
- Verse 188 Suresh Vartikara Taittriya Upanishad Brihadaranyaka Upanishad – Manasohlasa.... Panchikarna Vartikam....

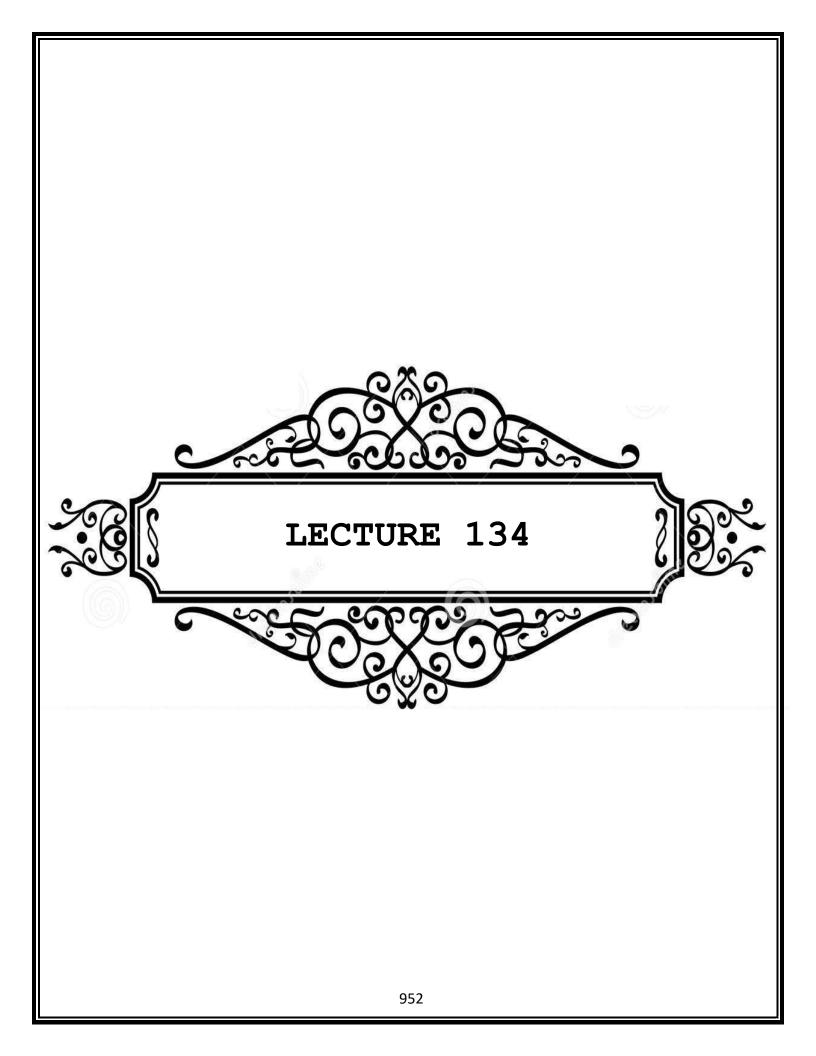


- Acheta no controversy Maya Tamo Guna creation.
- Brahma alone cause of creation we enumerate Original Consciousness or Reflected Consciousness or Reflected Medium not 3.

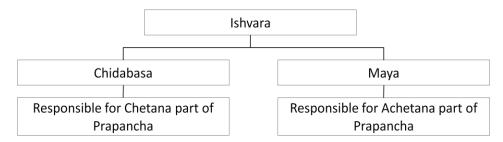
## 1) Substances sitting in 3 corners.

- All 3 available in Vyavahara Prapancha as one unit.
- Reflection + mirror can never be separate.
- Original Consciousness + Reflected Consciousness can't leave.
- Original Consciousness + Reflected Medium can't be separated, all pervading Original Consciousness they obtain in one locus.

- Before study 3 components not known.
- After death only Reflected Consciousness + Reflected Medium taken not Original Consciousness – Sthula not taken only Sukshma Shariram with Reflected Consciousness taken Jivo Braheiva Na Para.
- Jivatma = all pervading Brahman = Original Consciousness Jiva refers to any of 3.
- Similarly Brahman (Original Consciousness) + Ishvara loosely used.



### Lecture - 134



# Vidya:

Chidabasa – Chetana.

#### Suresh:

- Chit / Brahma responsible for Chetana.
- What is Kaaranam Original Consciousness or Chidabasa in verse 188 + 189.

Verse 188	Verse 189
<ul> <li>Quotation Brihadaranyaka Upanishad</li> <li>Vartikam.</li> <li>Paraha = Original Consciousness.</li> <li>Tamo – Maya – Prakirti – Achetanam.</li> </ul>	- Original Consciousness is alone cause not. Ishvara – Chidabasa Amsha.

#### Verse 190:

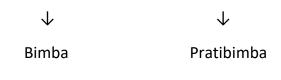
अन्योन्याध्यासमत्रापि जीवकूटस्थयोरिव । ईश्वरब्रह्मणोः सिद्धं कृत्वा ब्रूते सुरेश्वरः ।।१९०।। Our reply is that acarya suresvara holds brahman to be the cause of the world, but he has taken for granted the mutual superimposition of ishvara and brahman even as that of jiva and kutastha. [Chapter 6 – Verse 190]

# Vidya:

- Chidabasa alone Kaaranam of Chetana Prapancha.
- Original Consciousness not Kaaranam.
- Original Consciousness is Karana Karya Vilakshana Beyond consciousness / existent. Anyatra Dharma...
- Doesn't want to highlight Original Consciousness / Reflected Consciousness Chaitanyam refers to

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Original Consciousness or Reflected Consciousness.



 Original + reflection can be treated as identical – original alone appears as reflection. Sometimes treat original as reflection.

# Gita Chapter 4:

- As though Krishna / Vishnu same.
- Vishnu taken form of Rama / Krishna.
- Chit when it takes Vyavaharika Avataram that Avataram is Chidabasa in appropriate Upadhi.
- Therefore we treat them as one. Loosely use Brahman or Chaitanyam to refer to Original Consciousness or Reflected Consciousness.
- Reflection and original can be treated as identical.
- Original alone appears as reflection, sometimes treat original as reflection.

## Gita Chapter 4:

- Krishna Vishnu same.
- Vishnu takes form of Rama / Krishna.
- Chit when it takes Vyavaharika Avataram that Avataram is Chidabasa in appropriate Upadhi.

# **Example:**

a) We treat them as though one.

#### Ask friend:

a)

- Use expression.
- Where am I in this photo?
- I am here, not in photo.
- Picture as though myself. My image, my Abasa is there in the photo.
- We loosely use expression I am in the photo.
- I am there means my Abasa is there.



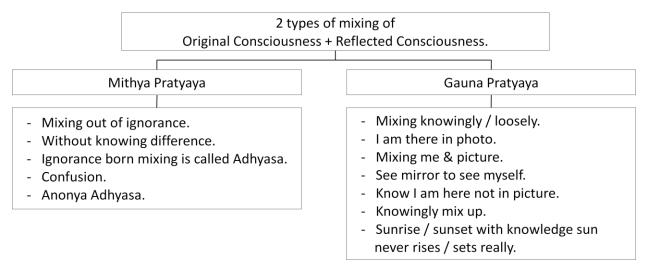
b)

- Is there anything on face ?
   Look into mirror...
- See black spot on mirror wipe face not mirror.
- We are watching Reflected Consciousness but treating Original Consciousness.
- Equating both Original Consciousness + Reflected Consciousness.

#### **Essence of Discussion:**

 Original Consciousness + Reflected Consciousness strictly different .Often loosely treated as identical therefore say Brahman not Kaaranam & sometimes say Brahman is Kaaranam.

Brahman not Kaaranam	Brahman is Kaaranam
- Taken as Original Consciousness.	<ul> <li>Reflected obtaining in Maya medium.</li> <li>Sureshvaracharya:</li> <li>Param Brahman is Kaaranam means Reflected Consciousness not Original Consciousness.</li> </ul>



- This boy is a lion. Sastra mixes Original Consciousness + Reflected Consciousness + loosely says Chaitanyam is Jagat Kaaranam / not Kaaranam without differentiating Original Consciousness + Reflected Consciousness we have to sort it out...
- Similarly Sureshvaracharya in this Sloka...

- Done ignorant mixing Original Consciousness + Reflected Consciousness called Mithya Pratyaya.
- Anonya Adhyasa = mixing up Reflected Consciousness + Original Consciousness.
- Original Consciousness = Brahma Chaitanyam.



- Original Consciousness is Kaaranam Original Consciousness obtaining in Maya as Reflected Consciousness is Kaaranam really.
- What ignorant use, Sureshvaracharya knowingly quoting mistake of ignorant treating Chit + Chidabasa as though one, is committed by ignorant. Deliberately commits mistake nowhere else this portion.

#### Verse 191:

सत्यं ज्ञानमनन्तं यद्ब्रह्म तस्मात्समुत्थिताः। खंबाव्वग्निजलोर्व्योषध्यन्नदेहा इति श्रुतिः ।।१९१।। The sruti explains clearly that from brahman, who is truth, knowledge and infinity, arose akasa, air, fire, water, earth, herbs, food, bodies and so forth.

[ Chapter 6 – Verse 191 ]

 Veda also does mixing of Original Consciousness + Reflected Consciousness .

#### Brahmananda Valli:

- 1<sup>st</sup> Brahma = Satyam Jnanam Anantham Brahma.
  - = Absolute reality.
- Jnanam = Paramartika Satyam.
- Anantam = Beyond time + space limitations.
  - = Desha Kala Anta Rahitatvam.
  - = No time space limitation.
  - = Beyond Time + Space, Kala Atteetam.
  - = Can't be Kaaranam.

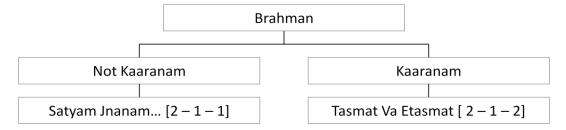
• To be Kaaranam it has to undergo change, to be associated with Kala.

Kaaranam	Karyam
<ul><li>Cause.</li><li>Former.</li><li>Past.</li><li>Father.</li></ul>	<ul><li>Effect.</li><li>Later.</li><li>Present.</li><li>Son.</li></ul>

Time Sambanda comes with cause.

#### Next:

Tasmat Va Etasmat – Akasha Sambutaha from which is Karya Karana
 Vilakshanam, Akasha / Creation came from that Kala tatwa Brahma – here
 Brahma taken as Kaaranam.



# **Taittriya Upanishad:**

```
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ।। २ ।।
om brahmavidapnoti param, tadesa bhyukta,
satyam jnanamanantam brahma,
yo veda nihitam guhayam parame vyoman,
so snute sarvan kaman saha brahmana vipasciteti.।। 1 ।।
```

Om, the knower of brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient brahman. [II-I-1]

```
तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः
अद्धः पृथिवी पृथिव्या ओषधयः
।ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ॥२॥
```

tasmadva etasmadatmana akasah sambhutah, akasadvayuh, vayoragnih, agnerapah, adbhyah prthivi, prthivya osadhayah, osadhibhyo'nnam, annatpurusah || 2 ||

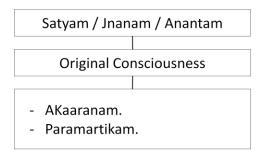
From that (which is) this atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II-I-2]

How Brahman both AKaaranam + Karyam ?



Sruti mixes up.

# One way to resolve:



Tasmat Va Etasmat Brings down Original Consciousness / Brahman

- To Mrs Brahman = Maya.
- When Mrs Brahman comes, **Original Consciousness** Brahma comes.
- Original Consciousness gets inseparably associated with Maya Reflected Consciousness version of Brahma Avatara version of Brahma becomes Jagat Kaaranam Upanishad loosely uses this.
- Sureshvaracharya does same that pure Brahman / Pure Existence / Original Consciousness...
- Desha Kala Atteeta from that Brahman, status, it has got status of Kaaranam Brahmanam.
- Previously AKaaranam, now Kaaranam, has originated, space, Vayu, Agni, Jala, Prithvi ... Plants – Purusha Shariram, Annam.
- Taittriya Upanishad 2 1 1 & 2 mixes Original Consciousness + Reflected Consciousness.
- 2 confusion come.

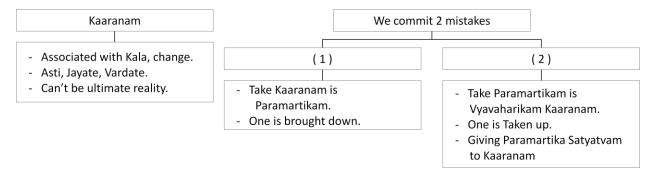
#### Verse 192:

आपातदृष्टितस्तत्र ब्रह्मणो भाति हेतुता । हेतोश्च सत्यता तस्मादन्योन्याध्यास इष्यते ।।१९२।। Superficially it looks as if brahman were the cause of the world and that isvara were a real entity. This cannot be explained except by the mutual superimposition of the true nature of brahman on isvara and the creativity of isvara on brahman. [ Chapter 6 – Verse 192 ]

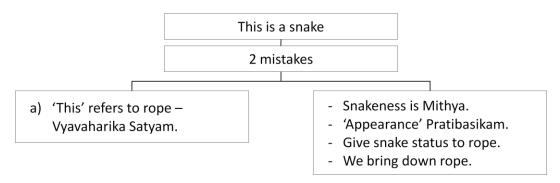
- Superficially 2 confusions will come.
- 1<sup>st</sup>: Brahman is Paramartika Satyam.
- 2<sup>nd</sup>: From Brahman creation came Brahman = Jagat Kaaranam Satyatvam + Karanatvam equated.
- A = B = C therefore A = C.

#### Truth:

- Brahman + Kaaranam can never co-exist.
- Ultimate reality can't be Kaaranam.
- What is Kaaranam can't be ultimate reality.
- Why Paramartikam = Anantam?
- Beyond Desha / Kala can't be associated with Karya Karana....
- Associated with Kalam here Appa son means Kalam Bheda.
- Paramartikatvam + Karanatvam Can't co-exist.

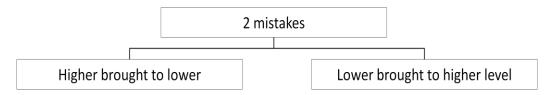


- We are mixing higher + lower superficially, casually, without discerning.
- Paramartika Satyam Brahman Seems to have status of Kaaranam.
- Raising level of Kaaranam which it doesn't deserve is bringing down Brahman this is called Anyonya Adhyasa.

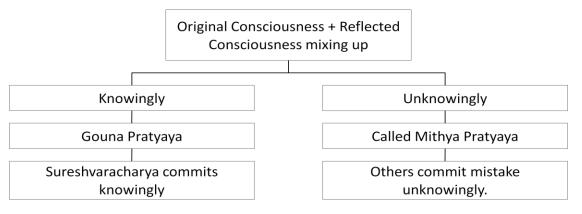


b)

- This is a snake snake not really existent, Pratibasikam. No isness of its own. Giving isness, Vyavaharika Satyam to snake.
- Raising snake to higher level in every Adhyasa commit 2 mistakes.



- We embrace each other and create problem / confusion.
- Sort out, because of mixing up, Satya Anruta Mithuni Kaaranam.

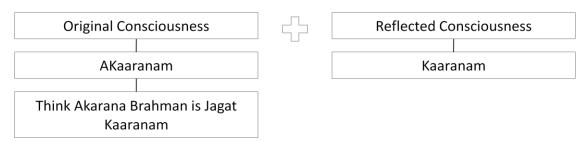


#### Verse 193:

अन्योन्याध्यासरूपोऽसावन्नलिप्तपटो यथा । घट्टितेनैकतामेति तद्वद्भ्रान्त्यैकतां गतः ।।१९३।। In a piece of cloth stiffened with starch the starch becomes one with the cloth; so by the process of mutual superimposition the ignorant conceive isvara to be one with paramatman. [ Chapter 6 – Verse 193 ]

## **Ignorant:**

• Mix Original Consciousness + Reflected Consciousness.



 Because of Branti, Anonya Adhyasa mutual mixing taking place for ignorant – real Brahman is really Jagat Kaaranam.

#### Gauda Pada:

Vaitatya PraKaaranam Verse 32.

तच्चेद्विरोधि केनेयमावृतिर्ह्यनुभूयताम् । विवेकस्तु विरोध्यस्यास्तत्त्वज्ञानिनि दृश्यताम् ।।३२।। If kutastha were contradictory to ignorance and its obscuring power then who is the experiencer of this obscuring ?. It is the discriminating knowledge which is contradictory to ignorance, as is seen in a knower of truth. [Chapter 6- Verse 32]

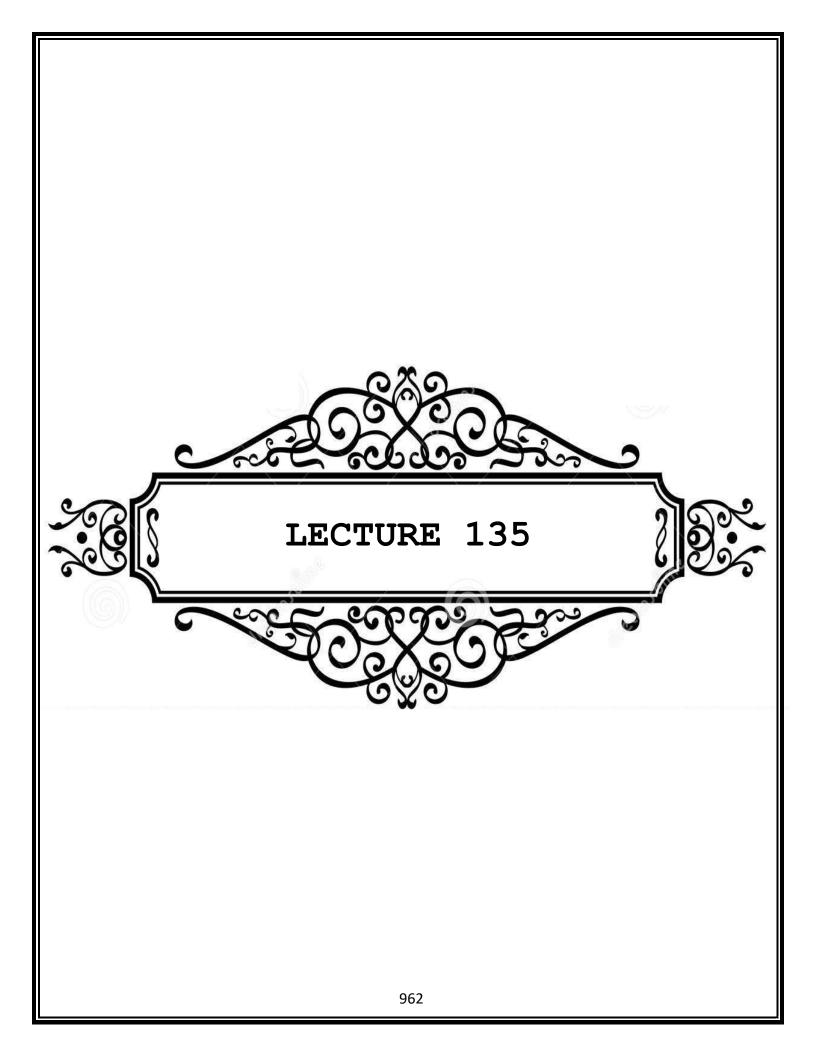
# Mandukya Upanishad:

स्वप्नमाये यथा दष्टे गन्धर्वनगरं यथा । तथा विश्वमिदं दष्टं वेदान्तेषु विचक्षणैः ॥ ३१॥

na nirodha na cotpattir - na baddho na ca sadhakah, na mumuksur-na vai mukta ityesa paramarthata . || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II - K - 32].

- No creation, no Sadhana, no Guru, no Sishya, no Baddha, no Moksha....
- What is there is Brahman arrived through analysis superficially seen.
- As though real word has come out of real Brahman. It is not true.
- From unreal Brahman Reflected Consciousness Brahman Mithya Prapancha has come.



#### Lecture - 135

#### Verse 193:

# Upto Verse 187:

अचेतनानां हेतुः स्याज्जाड्यांशेनेश्वरस्तथा। चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ।।१८७।। Isvara through the tamas of Maya is the cause of the inanimate objects and through the reflection of the supreme intelligence isvara is the cause of the jivas. [Chapter  $6-Verse\ 187$ ]

- · Tat Padartha Vichara.
- Sarveshvara, Sarvayoni with Mandukya Upanishad.
- Ishvara Jagat Kaaranam.

# Mandukya Upanishad:

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६

esa sarvesvara esa sarvajna eso-ntaryamy-esa yonih sarvasya prabha-vapyayau hi bhutanam. || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

# Vidya's objection:

तमःप्रधानः क्षेत्राणां चित्प्रधानश्चिदात्मनाम् । परः कारणतामेति भावनाज्ञानकर्मभिः ।।१८८।। It is objected that the cause of the bodies is that aspect of Paramatman in which tamas predominates and that of the jiva is that aspect where intelligence predominates. So Paramatman alone is their cause in accordance with their inner impressions, moral and spiritual actions. [Chapter 6 – Verse 188]

- What is difference between Vachyartha and Lakshyartha of Tat Padam?
- Scriptures use Brahman and Ishvara loosely.
- Brahman 3 components physically inseparable Always together.



Original Consciousness & Reflected Consciousness mixed by Shastra.
 Kaaranam means attribute, relationship.

## **Upanishad says:**

Brahman is Jagat Kaaranam.

## **Taittriya Upanishad:**

```
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति । । १ ।।
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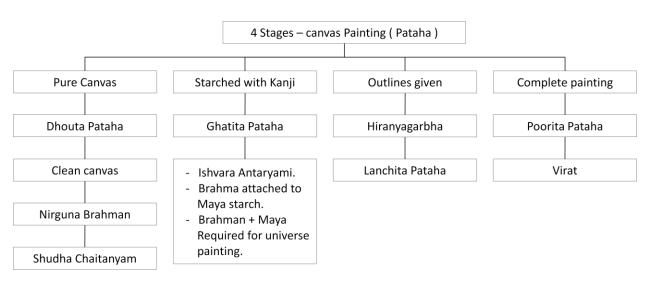
om brahmavidapnoti param, tadesa bhyukta, satyam jnanamanantam brahma, yo veda nihitam guhayam parame vyoman, so snute sarvan kaman saha brahmana vipasciteti. || 1 || 1 ||

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient brahman. [II-I-1]

- Satyam, Jnanam, Anantham..... Reveals attribute less beyond Desha / Kala Sambanda, Asangham Brahma Brahman = Original Consciousness only.
- From that Brahman property, attribute came, relation came Karya Sambanda Comes.
- Understand Brahman as Reflected Consciousness here, Ishvara here.
- Brahman = Original Consciousness.
- Reflected Consciousness = Ishvara conventionally if knowingly used, it is Gouna Pratyaya figurative expression. That man is a lion means, like quality of lion.
- There is mixup Branti, Mithya Pratyaya, Anonya Adhyasa.
- Verse 188: quoted 1 4 342 Brihadaranyaka Upanishad.
- Here Original Consciousness which is available in Maya as Reflected Consciousness should to be taken. Pratibimba Rupena Kaaranatvam – Reflected Consciousness = Sasangam.
- Tat Tvam Asi equal at Original Consciousness level not at Reflected Consciousness / Reflected Medium – level / which is not possible.

#### Verse 193:

- Equation between Original Consciousness + Reflected Consciousness in Taittriya Upanishad.
- Satyam Jnana Anantam = Brahman = Original Consciousness.
- Tasmat = Reflected Consciousness.

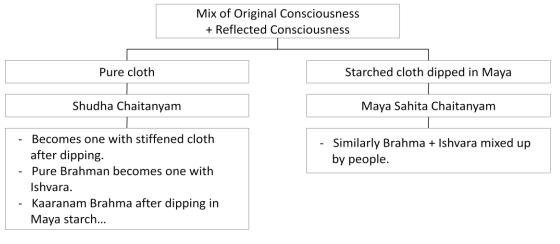


## **Dakshinamurthy Stotram:**

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं पश्यन्नात्मनि मायया बहिरिवोद्भृतं यथा निद्रया । यः साक्षात्कुरुते प्रवोधसमये स्वात्मानमेवाद्वयं तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥ Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa | Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

• Mix of Akaarana Shudha Chaitanyam + Maya Sahita Kaarana Chaitanyam.



### Verse 194:

मेघाकाशमहाकाशौ विविच्येते न पामरैः । तद्वद्ब्रह्मेशयोरैक्यं पश्यन्त्यापातर्दाशनः ।।१९४।। As the dull-witted imagine that the Akasa reflected in a cloud is the Akasa absolute. So the undiscriminating do not see the distinction between Brahman and Isvara. [Chapter 6 – Verse 194]

# 2<sup>nd</sup> Example:

Original space

Wast cloud with plenty of water droplet

- Water = Reflected Medium can get reflected in cloud = Megha Akasha.

- Where Meghakasha is available, there itself in and through Mahakasha continues.

- 2 Akashas are there where clouds are there.
- When clouds go away, Mahakasha does not come from somewhere.
- It is already there, before arrival, during existence and after separation of clouds, Akasha Mahakasha is always there.
- Mahakash is in + through Meghakasha.
- Because they coexist, can't differente them.
- Ordinary people mix up Megha and Maha Akasha.
- Similarly Brahman and Ishvara mixed up Original Consciousness + Reflected Consciousness.



- 2 spaces not distinctly understood by people.
- Stars also have Adhishtana Akasha.
- Ignorant do not see their Aikyam because of superficial observation, study.
   Therefore need to sort out.

Understand	Don't understand
<ul><li>Kaaranam Brahma.</li><li>Sasangam Brahma.</li></ul>	<ul><li>AKaaranam Brahma.</li><li>Asangam Brahma.</li></ul>

### Verse 194:

Superficial study of Upanishad will give only confusion.

- Make through study of Shad Lingani.
- Upakramo, Upasamharou, Abyasa, Apoorvata, Phalam.
- Arthavada, Upapatti Lingam.
- Tatparya Nirnaya → central teaching.
- Brahman understood as Satyam, Jnanam, Anantham Asangam.
- Therefore not Kaaranam also no creation has come out of Brahman.

# Mandukya Upanishad:

• 2<sup>nd</sup> + 3<sup>rd</sup> chapter = no creation out of Brahman.

# 3<sup>rd</sup> Chapter:

• Concluding verse / last verse.

न कश्चिजायते जीवः संभवोऽस्य न विद्यते । एतत्तदुत्तमं सत्यं यत्र किञ्चित्र जायते ॥ ४८ ॥

Na kaścij-jayate jīvaḥ sambhavo-'sya na vidyate, etat-tad-uttamam satyam yatra kiñcin-na jāyate. || 48 ||

No jiva-the ego - centric separative creatures-is ever born. There does not exist any cause (which can produce them as its effect) this (Brahman) is that highest truth where nothing is ever born. [III – K - 48].

- From Brahman nothing was born.
- How world has come out?
- From empherical version of Brahman. Vyavaharika version of Brahman is called Ishvara + Jeeva.
- Register Paramartika / Vyavaharika version of Brahman. Nothing is born out of Brahman is absolute fact.
- Vyavaharika version will never be equal like your reflections in convex, concave mirror vertically, horizontally elongated. Jiva & Ishvara –
   Vyavaharikam will never be the same.

#### Verse 195:

उपक्रमादिभिर्तिङ्गैस्तात्पर्यस्य विचारणत् । असङ्गं ब्रह्म मायावी सृजत्येष महेश्वरः ।।१९५।। By deep enquiry and by the application of the rules of interpretation to the Vedic text we come to know that Brahman is association less and unconditioned by Maya, whereas Isvara is the creator conditioned by Maya. [Chapter 6 – Verse 195]

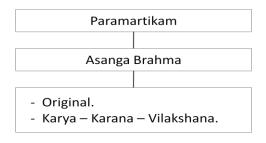
• Paramartika version of Brahman is Asangam.

- Mayavi = Vyavaharika version of Brahman which is available in Maya as Reflected consciousness.
- Jiva + Ishvara is Mayavi.
- Can't keep quiet, always creating.
- We are trapped in Avidya therefore problem.

#### Verse 196:

सत्यं ज्ञानमनन्तं चेत्युपक्रम्योपसंहतम् । यतो वाचो निवर्तन्त इत्यसङ्गत्वनिर्णयः ।।१९६।। The Vedas declare Brahman to be truth, knowledge and infinity and also that speech and the other organs cannot grasp it. Thus it is determined that Brahman is association less. [ Chapter 6 – Verse 196 ]

• Upanishad gives 2 versions.





- What is focused topic of Upanishads?
- Vyavaharika or Paramartika?
- Central theme Brahman or Ishvara?
- Baktas will say Ishvara, we are saved by Ishvara, go to his place Vaikunta, Kailasha, permanently remain in his shelter and care.
- Teaching of Brahman is ultimate goal of Upanishad for freedom Mukti.
- Ishvara 3<sup>rd</sup> Pada intermediary stage.
- 4<sup>th</sup> Pada Nantap Pragyam dismisses 3 Padas.

# Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपश्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥ nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnam-ghanam na prajnam naprajnam adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah. | | 7 | |

It is not that which is conscious of the internal subjective world nor that which is conscious of the external world nor that which is conscious of both, nor that which is a mass of consciousness nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organs, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth(Turiya). This is the atman and this is to be realised. [Verse 7]

• Empherical version is a stepping stone to go to ultimate one which is not a Kaaranam.



- Desha / Kala can't be avoided.
- Jiva's + Ishvaras freedom is relative not absolute.
- 4 are empherical versions Ishvaras creation as per blueprint given by Jiva called Karma relative within time.

#### Aim:

• To transcend empherical plane transcend Jivatvam + Ishvaratvam.

#### Advaita Makaranta:

उपज्ञान्तजगज्जीवः ज्ञिष्याचार्येश्वरञ्जमम्। स्वतः सिद्धमनायन्तं परिपूर्णमहं महः॥ २७॥

upashanta jagatjiva shishyacharya-Ishwara-bhramam I svatasiddha manadyantam paripurna maham mahah II

Jiva, Jagat, Guru-sishya and even also Ishwara is also the product of Bhraman. [Verse 27]

- All included in dream...
- Central theme of Upanishad = absolute version of Brahman.

# **Upanishad:**

• Begins with absolute Brahman inform of Satyam, Jnanam Anantham Brahma.

#### **Anantham Brahma:**

- Not Kaaranam or Karyam.
- It is Karya Kaarana Vilakshanam.

## **Brahman:**

- Neither Jiva or Ishvara.
- Both empherical versions.
- Beginning is Original Consciousness

## **Upasamhara:**

## **Taittriya Upanishad:**

यतो वाचो निवर्तन्ते ग्रप्राप्य मनसा सह ग्रानन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति तस्यैष एव शारीर ग्रात्मा यः पूर्वस्य ॥४॥ yato vacho nivartante . aprapya manasa saha . anandam brahmano vidvan.h . na bibheti kadachaneti . tasyaisha eva sharira atma . yah purvasya . | | || || || || ||

Whence all the speech turns back with the mind without reaching it (the eternal truth, the Brahman ), he who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [II-4-1, II-9-1]

- Brahman is one from which all words withdraw.
- Vacham Agocharam indescribable.
  - Absolute, beyond words.
- Ishvara Jagat Kaaranam Verbal description.
  - Jiva Jagat Ishvara can be described.
- Yatho Vacho... refers to relationless.
- Nature Vilakshana nature.
  - Absolute nature.
  - Original Consciousness.
- Beginning + end of Taittriya Upanishad Original Consciousness.
- Therefore Original Consciousness = central theme.

## Why Reflected Consciousness:

- For teaching: Ishvara introduced as stepping stone.... Called Adhyaropa.
- Later Ishvara negated through Nantap Prajnam....

## Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमच्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमच्यपदेश्यमेकात्मप्रत्ययसारं प्रपश्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥ nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah. | | 7 | |

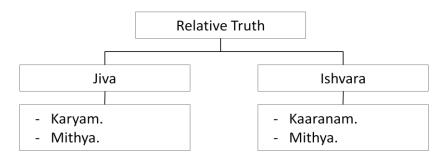
It is not that which is conscious of the internal subjective world nor that which is conscious of the external world nor that which is conscious of both, nor that which is a mass of consciousness nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organs, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth(Turiya). This is the atman and this is to be realised. [Verse 7]

- Ishvara Negation = Apavada.
- By Adhyaropa and Apavada, Original Consciousness is retained.

#### Verse 197:

मायी सृजित विश्वं सिन्नरुद्धस्तत्र मायया। अन्य इत्यपरा ब्रूते श्रुतिस्तेनेश्वरः सृजेत् ।।१९७।। Another sruti says that isvara, the lord of maya, creates the universe, whereas the jiva is controlled by maya. So Isvara, associated with maya, is the creator.

[ Chapter 6 – Verse 197 ]



#### Absolute truth:

- Satyam, Jnanam, Anantham beyond Kaaranam & Karyam.
- Needs intellectual and emotional strength to hold to absolute truth.
- Assimilate = Ishvara also Vyavahrika Satyam only.
- Why Chant Prayer?
- Teacher Jiva from Vyavaharika Drishtya.
- Absolute truth one Chaitanyam...
- Vyavahara has Prarabda..
- Brings Adhyatma, Adibautika, Adideivika Pratibandas obstacles.
- Do Vyavaharika prayer to remove Vyavaharika obstacles.

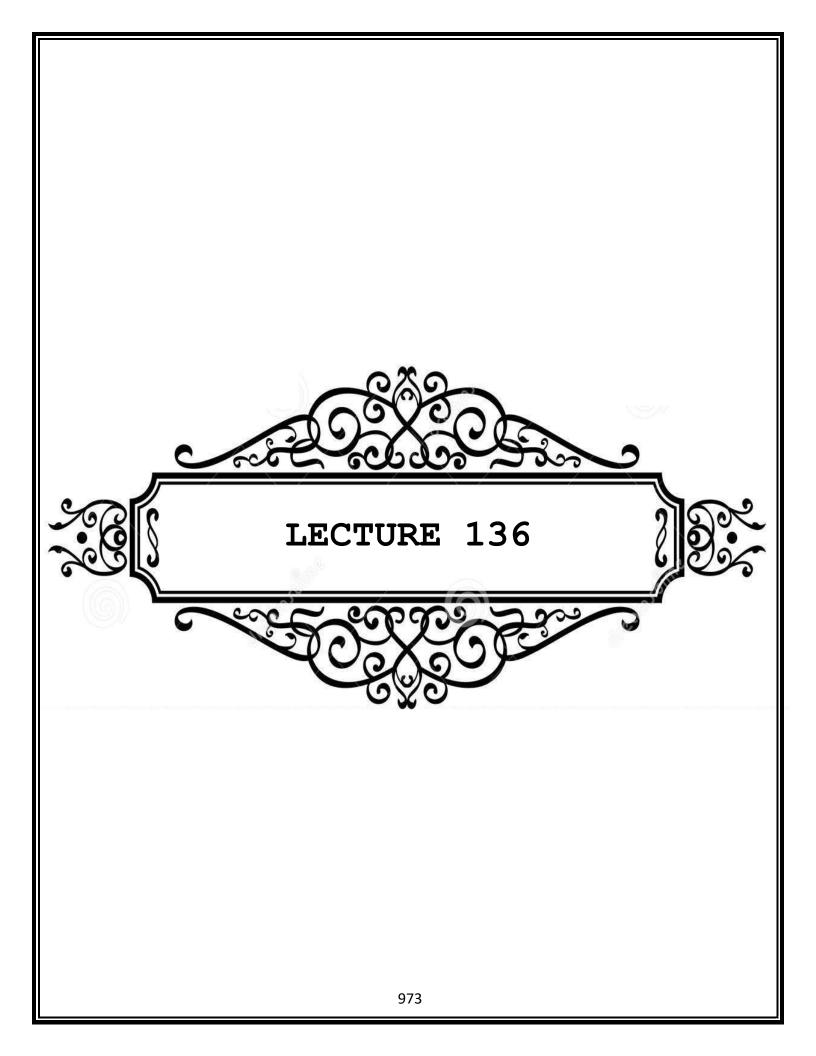
#### **Svetasvatra Upanishad:**

छन्दांसि यज्ञाः ऋतवो व्रतानि भूतं भव्यं यच्चवेदा वदन्ति । अस्मान् मायी सृजते विश्वमेत-चर्सिम्थान्यो मायया सन्निरुद्धः ॥ ९ ॥

Chandamsi yajnah kratavo vratani bhutam bhavyam yac ca veda vadanti asman mayi srjate visvam etat tasmims canyo mayaya samniruddhah [ 9 ]

The lord of Maya projects the Vedas, sacrifices, spiritual practices, past and future, religious observances, all that the vedas declare and the whole world including ourselves. The other, again, is bound by maya in this. [ Chapter 4 – Verse 9 ]

- Mayi = Empherical version of Brahman called Ishvara = Pratibimba Chaitanyam with Maya Vesham = Reflected Consciousness creates universe not Original Consciousness.
- Sa Sangha...
- Original Consciousness can't have Maya Kaarana Sangha.
- Light up lamp, insects come, trapped.
- Moment creation comes, we get trapped, absolute truth one Chaitanyam.
- Jiva is in created trap of universe. Jiva is controlled, restrained by Desha, Kala, Prarabda.. By Avarna Shakti of Maya.... Reflected Consciousness alone creator – not Original Consciousness.



#### Lecture - 136

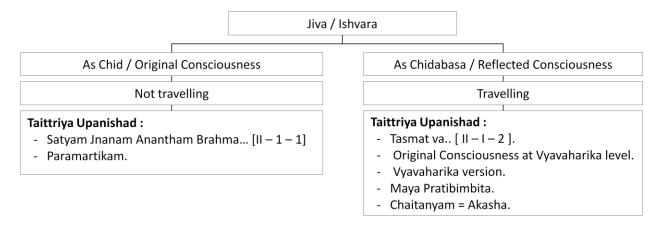
 Ishvara Sarva Kaaranam and belongs to Reflected Consciousness component of Ishvara. Reflected Medium is Maya.

अचेतनानां हेतुः स्याज्जाड्यांशेनेश्वरस्तथा। चिदाभासांशतस्त्वेष जीवानां कारणं भवेत् ।।१८७।। Isvara through the Tamas of Maya is the cause of the inanimate objects and through the reflection of the supreme intelligence Isvara is the cause of the Jivas. [Chapter 6 – Verse 187]

 Reflected Consciousness attributed to Chidabasa it doesn't exist separately from Original Consciousness.

Original consciousness	Reflected consciousness
- Satyam. - Independent.	<ul><li>Not Satyam.</li><li>Dependent.</li></ul>

 Therefore Original consciousness is Kaaranam Jiva as Reflected Consciousness travels from Loka to Loka... but Jiva is all pervading Brahman also Brahma can't travel from Loka to Loka.



# Taittriya Upanishad:

```
ॐ ब्रह्मविदाप्रोति परम् । तदेषाऽभ्युक्ता ।

सत्यं ज्ञानमनन्तं ब्रह्म ।

यो वेद निहितं गुहायां परमे च्योमन् ।

सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ।। १ ।।

om brahmavidapnoti param, tadesa bhyukta,
satyam jnanamanantam brahma,
yo veda nihitam guhayam parame vyoman,
so snute sarvan kaman saha brahmana vipasciteti.।। 1 ।।
```

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II-I-1]

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः अद्धः पृथिवी पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ॥२॥ tasmadva etasmadatmana akasah sambhutah, akasadvayuh, vayoragnih, agnerapah, adbhyah prthivi, prthivya osadhayah, osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II-I-2]

## Svetasvatra Upanishad:

- Maya Pratibimbita Chaitanyam = Jagat Kaaranam.
- Original Consciousness not Jagat Kaaranam Mayi Vishwam Srijati.
- Maya = Avidya Pratibimbita Chaitanyam = Jiva, limited in bondage.
- In front of Ishvara, Maya behaves well.

# **Example:**

- Thief controlled by police President controller of 3 forces bigger thief?
- We are surrounded by 3 Gunas jailed in Samsara Kara Graham Ishvara = Master.
- Pratibimbita Chaitanyam alone Kaaranam. Not Bimba Chaitanyam.

## **Svetasvatra Upanishad:**

छन्दांसि यज्ञाः ऋतवो व्रतानि भूतं भव्यं यच्चवेदा वदन्ति । अस्मान् माथी सृजते विश्वमेत-त्तरिमश्चान्यो मायया सन्निरुद्धः ॥ ९ ॥

Chandamsi yajnah kratavo vratani bhutam bhavyam yac ca veda vadanti asman mayi srjate visvam etat tasmims canyo mayaya samniruddhah [ 9 ]

The lord of maya projects the vedas, sacrifices, spiritual practices, past and future, religious observances, all that the vedas declare and the whole world including ourselves. The other, again, is bound by maya in this. [ Chapter 4 – Verse 9 ]

## **Taittriya Upanishad:**

- Brahman used for Chit and Chidabasa.
- Ishvara Chidabasa alone creator.
- Shudha Chaitanyam never creator / Kaaranam.

Taittriya Upanishad	Svetasvatara Upanishad
Chit is Kaaranam.	Chidabasa is Kaaranam.

Sruti	Smriti
Supreme Court.	High Court.

## Law of Interpretation:

- What has logical support is stronger (rule of Mimamsa).
- Nyaya supported Sruit taken.

# Logically:

Chit	Chidabasa
<ul> <li>Changeless – Nirvikara.</li> <li>Asanga – Relation less.</li> <li>Anatra.</li> <li>Anyatra Dharma / Adharmat</li> <li>Kruta / Akruta.</li> </ul> Vilakshanam	<ul> <li>Changing.</li> <li>Kaaranam also Sasanga + Savikara.</li> <li>Has relation with Karyam.</li> <li>When Reflected Medium Changes, Maya Changes.</li> <li>Therefore Chidabasa is logically Kaaranam.</li> </ul>

## Katho Upanishad:

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् अन्यत्र भूताञ्च भव्याञ्च यत्तत्पश्यसि तद्वद १४ anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada | | 14 | |

Naciketas said: "that which thou seest as other than virtue and vice-as right and 'unright', as other than cause and effect, as other than the past and future-tell me that." [I-II-14].

- Why Upanishads say Chit is Kaaranam?
- Chit alone appears in Chidabasa. Chidabasa is not totally different entity. Chit appearing in Maya is Jagat Kaaranam.
- Chidabasa Pradhana Ishvara is Jagat Kaaranam.

### Verse 198:

आनन्दमय ईशोऽयं बहु स्यामित्यवैक्षत । हिरण्यगर्भरूपोऽभूत्सुप्तिः स्वप्नो यथा भवेत् ।।१९८।। As the deep sleep state passes into dream state, so isvara who is known as the sheath of bliss, transforms himself into Hiranyagarbha, when he, the one, will to be many. [Chapter 6 – Verse 198]

How creation comes?



## a) Ikshanam: Visualised Product

- Speaker, cook, artist, need to visualise before their project.
- House designed to suit Karma Phala, Sanchita, Agami.
- Mundak Upanishad : Tapasya Hiyate... [I I 8]
- Chandogya Upanidhad : Tada Aikshyate.... [
- Taittriya Upanishad : So Kamyate.....

## **Mundak Upanishad:**

```
तपसा जीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ।।८।।
```

tapasa ciyate brahma tato-nnam-abhijayate annat prano manah satyam lokah karmasu camrtam. || 8 ||

In brooding meditation or continuous thought (Tapas), the total creative urge (Brahmaji) swells (with the very joy of creation). From Him food is produced, from food the Prana, the mind, the Bhuta-s, the worlds and the Karma-s and their fruits. [I-I-8]

## **Chandogya Upanishad:**

तदेक्षत बहु स्यां प्रजायेयेति तत्तेजोऽस्जत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽस्जत । तस्माद्यत्र कच शोचित स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥ ६,२,३॥ tadaiksata bahu syam prajayeyeti tattejo'srjata tatteja aiksata bahu syam prajayeyeti tadapo'srjata tasmadyatra kvaca socati svedate va purusastejasa eva tadadhyapo jayante. | | 3 | |

That existence decided: 'I shall be many. I shall be born.' he then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [VI – II – 3]

## **Taittriya Upanishad:**

```
सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तस्वा । इद १ सर्वमसुजत । यदिदं किश्च ।
तत्सुष्ट्वा । तदेवानुप्राविशत् ।
तदनुप्रविश्य । सच त्यचाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च ।
सत्यं चानृतं च सत्यमभवत् ।
यदिदं किश्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥
```

so kamayata bahu syam prajayeyeti, sa tapo'tapyata, sa tapastaptva idagm sarvamasrjata yadidam kinca, tatsrstva tadevanupravisat, tadanupravisya sacca tyaccabhavat niruktam canirukatam ca, nilayanam canilayanam ca vijnanam cavijnanam ca satyamabhavat yadidam kinca tatsatyamityacaksate tadapyesa slokao bhavati [3]

He desired, 'I shall become many and be born. He performed tapas; having performed tapas, he created all this whatsoever ( we perceive ). Having created it, he entered into it. Having entered it, he became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika verse'. [ II - VI - 3 ]

- Ishvara uses his mind Maya Vritti not Mano Vritti of Jivas.
- Bahusyam... let me multiply into manifold Jivas.
- Waker multiplies into dream individual and creates Samsara out of wife / daughter.
- Ishvara Upadana Kaaranam becomes world.
  - Refers to thought of lord.
  - "Aham" I lord becomes many.
- Mandukya Upanishad Verse 5 Anandamaya.
  - Verse 6 Ishvara = Pragya.
    - = Kaarana Shariram Sahita

Chaitanyam.

## Mandukya Upanishad:

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञ-स्तृतीयः पादः प्र

yatra supto na kascana kamam kamayate, na kascana svapanam pasyati, tat susuptam, susupta-sthana ekibhutah prajnana-ghana eva-nandamayo hyananda-bhuk ceto-mukhah prajnah trtiyah padah. | | 5 | |

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (pada) is the prajna whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness - dream and the waking. [Verse 5]

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६

esa sarvesvara esa sarvajna eso-ntaryamy-esa yonih sarvasya prabha-vapyayau hi bhutanam. || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

- Anandamaya Kosha = 3<sup>rd</sup> Pada.
- Micro Pragya, Macro Ishvara.
- Ishvara Evolves into Samashti Sukshma Prapancha "Hiranyagarbha".
  - After visualisation, "Hiranyagarbha" came.
  - Samashti Sukshma Sahita Chaitanyam was born.

## **Mundak Upanishad:**

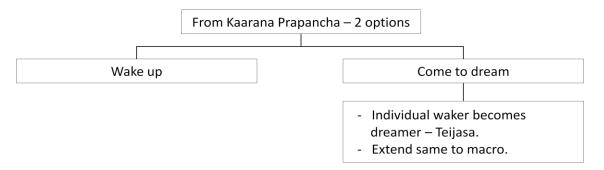
ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा मथर्वाय ज्यष्ठपुत्राय प्राह् ॥ १॥

om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta sa brahma - vidyam sarva - vidya - pratistham atharvaya jyestha - putraya praha. || 1 ||

Of the gods, brahmaji, the creator and the protector of the universe, was self-born first. He gave out the knowledge of all knowledges, the foundation for all sciences, to his own eldest song, atharva. [I-I-1]

## **Example:**

We come to Svapna from Sushupti.



- Karana to Sukshma Prapancha... Aboot, Abavatu... became.
- Brahmananda Valli. From Brahman came Akasha Tasmat Va etasmat.

## **Taittriya Upanishad:**

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः अद्धः पृथिवी पृथिव्या ओषधयः ।ओषधीभ्योऽन्नम् । अन्नात्पुरुषः ॥२॥

tasmadva etasmadatmana akasah sambhutah, akasadvayuh, vayoragnih, agnerapah, adbhyah prthivi, prthivya osadhayah, osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II-I-2]

## Taittriya Upanishad: Yugapath

असन्नेव स भवति । असद्ब्रह्मोति वेद चेत् । अस्ति ब्रह्मोति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।

asanneva sa bhavati, asadbrahmeti veda cet, asti brahmeti cedveda, santamenam tato viduriti, tasyaisa eva sarira atma yah purvasya [1].

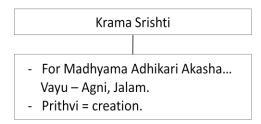
If he knows brahman as non – existent, he becomes himself non-existent. If he knows brahman as existent, then (they) the world knows him to be existent. Of the former (anandamaya kosa), the self is the essence. [II - VI - 1]

Idagum Sarvam Srijata.

## For Advanced Vedanta Student:

- Yugapath simultaneous creation.
  - because it is Mithya creation.
- No order snakes head, tail goes together.
- Vidyaya Sarvapad Nisheda
- Avidyaya Sarvapad Srishtya
- Madhyama Adhikari can't swallow accepts gradual, Panchikarana....

### **Resolution:**



Yugapath
Drishti Srishti Vada.

Tatparya Abavat – don't prove.

# Our Knowledge:

• There was / is / will be creation.

## Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥

na nirodha na cotpattir-na baddho na ca sadhakah na mumuksur - na vai mukta ityesa paramarthata || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II – K - 32]

### Aim:

- To discover creationless Brahman .
- What is that word for Brahman?

# Mandukya Upanishad: "Prapancho Upasamam Brahma"

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमच्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपश्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥ nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah. | | 7 | |

It is not that which is conscious of the internal subjective world nor that which is conscious of the external world nor that which is conscious of both, nor that which is a mass of consciousness nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organs, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth(Turiya). This is the atman and this is to be realised. [Verse 7]

- University language = A cosmic reality.
- Any Srishti OK Start and negate.

## Verse 200:

सूत्रात्मा सूक्ष्मदेहाख्यः सर्वजीवघनात्मकः । सर्वाहंमानधारित्वात्क्रियाज्ञानादिशक्तिमान् ।।२००।। Hiranyagarbha or sutratman, otherwise called the subtle-body, is the totality of the subtle bodies of all the jivas. He conceives himself as the totality of all egoes or 'l' – consciousnesses, like the threads of a piece of cloth; and he is said to be endowed with the powers of volition, conation and cognition. [ Chapter 6 – Verse 200 ]

- Nature of "Hiranyagarbha" Lanchita Pattaha.
- Marked Canvas.
- "Hiranyagarbha" born.... What is his nature?
- Hiranyagarbha = Sutra Atma .... Samashti... one who is inherent in all Vyasthi Teijasa Jiva.
- India inheres Tamil Nadu / Kerala...
- Ishvara inherent in all Pragya called Antaryami.
- Here it is Sutratma thread goes through all individual beads.
- Sutratma Samashti Sukshma Deha.

#### Gita:

मत्तः परतरं नान्यत्किं चिदस्ति धनंजय । मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७-७॥ There is nothing whatsoever higher than me, O Dhananjaya. All this is strung in me, as clusters of gems on a string. [ Chapter 7 – Verse 7 ]

• Sarva Jiva Ghanatmaka – includes all Vyashti Jiva.

- Ghanam = assemblage, conglomeration, Samashti.
- Why assemblage of all Jiva?
- He identifies with all Sukshma Sharirams.
- Has Abhimana will all Teijasas...
- Prime Minister has identification with every citizen his Aham includes all Indian citizens. His sign has weight of 1 Billion Indians.
- Holds Samashti Abhimana...
- Therefore "Hiranyagarbha" = Sarva Jeeva Ghanatmaka.
- His omniscience + omnipotence has Samashti.

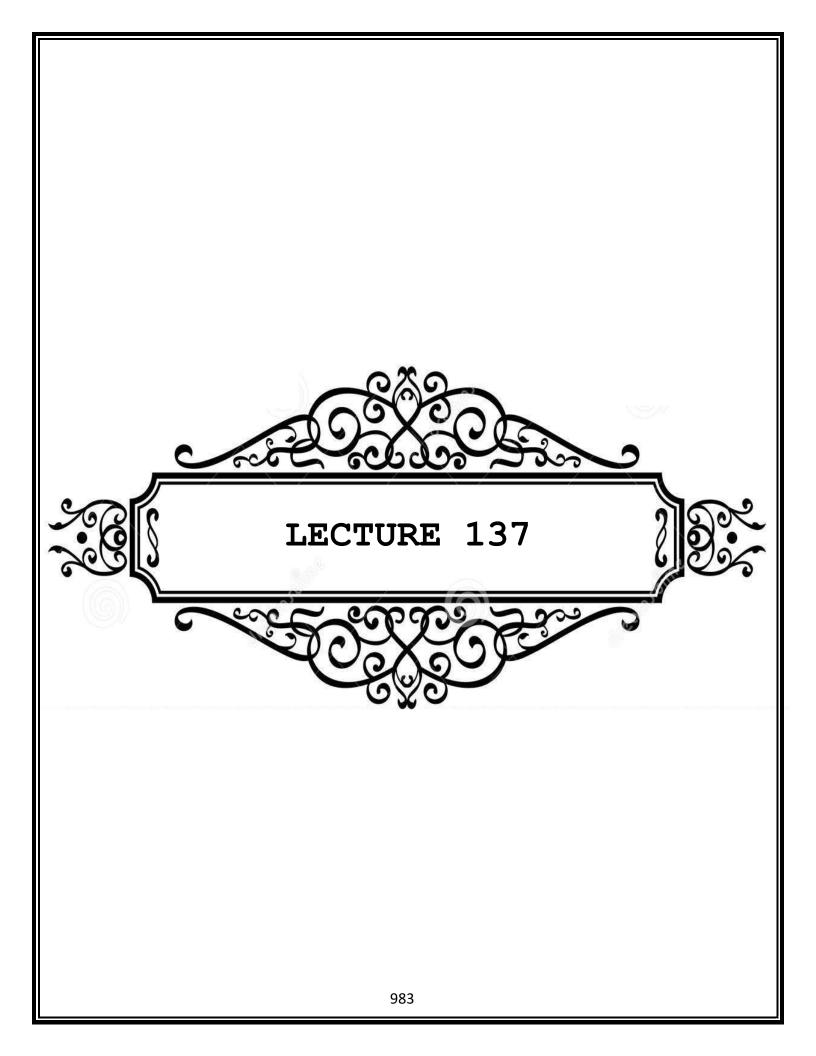
## Taittriya Upanishad:

भूरित्यग्नौ प्रतितिष्ठति भुव इति वायौ सुवरित्यादित्ये मह इति ब्रह्माण ग्राप्नोति स्वाराज्यम् ग्राप्नोति मनसस्पतिम् वाक्पतिश्चसुष्पतिः श्रोत्रपतिर्विज्ञानपतिः एतत्ततो भवति ग्राकाशशरीरं ब्रह्म सत्यात्म प्राणारामं मन ग्रानन्दम् शान्तिसमृद्धममृतम् इति प्राचीनयोग्योपास्स्व

bhurityagnau pratitisthati, bhuva iti vayau, suvarithyaditye, maha iti brahmani, apnoti svarajyam, apnoti manasaspatim, vakpatiscaksuspatih, srotrapatrivijnanapatih, etattato bhavati, akasasariram brahma, satyatma pranaramam mana anandam, santisamrddhamamrtam, iti pracinayogyopassva. | 2 |

With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah; as Suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains lordship over minds; he becomes the lord of speech, lord of the eyes, lord of the ears, the lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descend [I - VI - 2].

- Akasha Shariram Brahma.
- Ichha, Kriya, Jnana Shakti in total = "Hiranyagarbha".
- Sude "Hiranyagarbha" evolves out of Ishvara.



#### Lecture - 137

- Tat Padartha Ishvara
  - = Original Consciousness + Reflected Consciousness + Reflected Medium.
  - = Jagat Kaaranam, both Nimitta + Upadana.
- Jagat Karanatvam attributed to Original Consciousness / Reflected Consciousness / Reflected Medium.

## **Svetasvatara Upanishad:**

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यवयवभूतैस्तु व्याप्तं सर्विमिदं जगत् ॥ १०॥

mayan tu prakritin vidyanmayinan cha maheshvaram tasyavayavabhutaistu vyaptan sarvamidan jagat | | 10 | |

Know then that nature is may aand that the great god is the lord of may a. The whole world is filled with beings who form his parts. [Chapter 4 – Verse 10].

- Mayam tu Prakritim Vidyam = Reflected Medium.
- Kaaranam is integrally together always.
- Strictly "Reflected Consciousness" is Kaaranam alone.

Not Original Consciousness	Reflected Medium = Jagat
<ul> <li>Can't undergo change.</li> <li>Asanga Chaitanyam.</li> <li>Attribute less therefore not Kaaranam.</li> </ul>	<ul> <li>Sagunam.</li> <li>Savikaram.</li> <li>Can be given Kaaranam status but Upadana Kaaranam not Nimittam.</li> <li>Sarvagyata omniscient status, intelligent cause only for Reflected Consciousness.</li> <li>Not for Jagat Maya.</li> </ul>

### **Reflected Consciousness:**

- Sentient principle, omniscient Ishvara, Jagat Kaaranam.
- Ishvara used primarily as Reflected Consciousness.
- Only cognitively seen, not physically sitting somewhere.
- All 3 in same place, all 3 are there.

Intellectually understand difference.

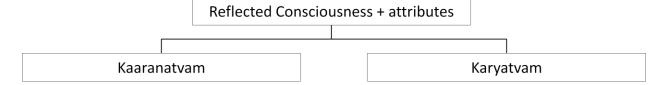
## **Upto 197:**

- Reflected consciousness Pradhana Ishvara.
- Tad Padartha Ishvara is Jagat Kaaranam.
- Ishvaratvam + Jivatvam given to Reflected consciousness.



Karanatvam Karyatvam

- In Original Consciousness no Ishvaratvam or Karanatvam or Jivatvam and Karyatvam.
- In Original Consciousness Nothing should be there.
  - No Karanatvam or Karyatvam.
  - No Ishvaratvam or Jivatvam.
- Through Baga Tyaga Lakshana, Reflected Consciousness + Reflected Medium is removed.
- Pure Jiva Ishvara Vilakshanam retained.
  - Karya Karana Vilakshana retained = Brahman (not Ishvaras Jiva).
  - Not Reflected Consciousness / Reflected Medium.
  - Nirguna Original Consciousness alone remains.



### Verse 198:

• Evolution process of creation.

## **Mundak Upanishad:**

Ishvara becomes "Hiranyagarbha".

· "Hiranyagarbha" becomes Virat.



- Who is "Hiranyagarbha"?
- Samashti Sukshma Shariram, total Sutratma, in + thru every bead, the thread.
- "Hiranyagarbha" in + thru every Teijasa.
  - Sarva Jiva Ghanaprakaha.
  - Group of all Jivas.
- Prime Minister's sign = Sign of every citizen.
- "Hiranyagarbha" = Done Jnana, Karma Samuchhaya, went through Shukla Gathi status of Samashti, representing all Teijasa, Sarva Jeeva Ghanam.
- "Hiranyagarbha" has Aham Abhimana.
- Aham = "I" identification.
- Holder of I = "Hiranyagarbha".
- · Holds identification with all Teijasa.
- "Hiranyagarbha" / Prime Minister has total Shakti of all Jeevas.
- Has Samashti Ichha Shakti, Jnana Shakti, Kriya Shakti.

### Verse 201:

प्रत्यूषे वा प्रदोषे वा मग्नो मन्दे तमस्ययम् । लोको भाति यथा तद्वदस्पष्टं जगदीक्ष्यते ।।२०१।। The world in its course of evolution comes to rest in Hiranyagarbha, but at this stage it is indistinct, just as an object seen in partial darkness, at dawn or dusk.

[ Chapter 6 – Verse 201 ]

- Lanchita Pata lined Pata.
- "Hiranyagarbha" Associated will all Sukshma Prapancha.
- · What is nature of Sukshma Prapancha?

- Not totally unmanifest like Karana Prapancha or manifest like Sthula Prapancha.
- Partially manifest / unmanifest.
- Unclear, vaguely manifest.

### Tattwa Bodha:

- Our Kaarana Shariram neither "I" understand or others understand.
- It is totally dormant. No one comprehends totally Unmanifest, as Unmanifest Always?

### Sthula:

- Holding Manifest.
- Available for me and you also.

Sthula	Karana	Sukshma
- Available for 2.	- Not Available for 2.	<ul> <li>Mind not available for you available for us.</li> </ul>

- We know condition of Jnana Indriyas, Karma Indriyas, Pranas, Antahkarana partially available, not fully.
- Manifest / Unmanifest "Hiranyagarbha" = Vague category.

## **Example:**

- For our Vagueness World in twilight.
- Dawn / Dusk how it appears?
- Not totally clear like day.
- Not totally unclear like mid-night.
- See people, not clearly know who are they neither Avyaktam or Vyaktam.
- World is Sukshmam.
- Pra dosha world enveloped in Mandah Tamas... Semi darkness.

- Gadah Tamah.... Aspashtam world appears vaguely in Dawn / Dusk.
- Similarly "Hiranyagarbha" appears vaguely, Sukshmam.

#### Verse 202:

सर्वतो लाञ्छितो मध्या यथा स्याद्घट्टितः पटः । सुक्ष्माकारैस्तथेशस्य वपुः सर्वत्र लाञ्छितम् ।।२०२।। As the outlines of a picture are drawn in black pencil on a stiffened piece of canvas, so also the subtle bodies indistinctly appear in Hiranyagarbha. [Chapter 6 – Verse 202]

### Lanchita Pataha:

• "Hiranyagarbha" – marked with lines.

### **Ghatita Pataha:**

- Starched cloth Ishvara.
- No lines don't know picture.
- Starched cloth = Unmanifest = Avyaktam.
- Painter can paint school, beach, zoo, animals.
- Marked all over canvas.. Not identify fully.
- In the same way, Karana Prapancha gets converted to Sukshma Prapancha slightly manifest.
- Body of lord = Maya Marked in 14 Lokas Sukshma Shariram getting connected to Prarabdam.

#### Verse 203:

सस्यं वा शाकजातं वा सर्वतोऽङ्कुरितं यथा । कोमलं तद्वदेवैष पेलवो जगदङ्कुरः ।।२०३।। Like a tender offshoot of a germinated corn or like a tender plant sprouting, Hiranyagarbha is the tender bud of the world which is still indistinct.

[ Chapter 6 – Verse 203 ]

• "Hiranyagarbha" described with another example.

## a) World in twilight:

- Marked Canvas.
- · "Hiranyagarbha".

# b) **Seed**:

• Sprouting into tender plant, tender plant not grown to a tree.

Paddy / Grain seed stage	"Ankurah" – plant stage	Tree
<ul><li>Don't know anything.</li><li>Unmanifest form.</li><li>Satyam.</li></ul>	<ul><li>Partially Vyaktam.</li><li>Shaka Jatam.</li><li>Komalam, tender.</li></ul>	<ul><li>Fully manifest form.</li><li>Know all details.</li></ul>

Child in womb	5 / 6 years	Fully grown
Unmanifest.	Boyhood.	Good English

Ishvara	Plant of universe	Tree of universe
<ul><li>Unmanifest form.</li><li>Seed form of universe.</li></ul>	<ul> <li>"Hiranyagarbha" – born.</li> <li>Can't touch : "Hiranyagarbha".</li> <li>Avidya, Kama, Karma.</li> <li>Sukshma Prapancha born.</li> <li>Evolution over.</li> </ul>	- Virat.

### Verse 204:

आतपाभातलोको वा पटो वा वर्णपूरितः । सस्यं वा फलितं यद्वत्तथा स्पष्टवपुर्विराट् ।।२०४।। In virat the world appears distinct and shining, like objects in broad day-light or like the figures of a fully painted picture or the fruit of a fully matured tree. In virat all the gross bodies are plainly seen.

[ Chapter 6 – Verse 204 ]

Virat Utpatti.

# "Hiranyagarbha" = 3 Slokas - 3 example :

- Hiranyagarbha = world of Dawn / Dusk.
- Virat = World during midday sun shining Abasa.
- Ishvara = World of midnight.

### Varna Purnitaha:

- Completely painted.
- Marked cloth.

- · Zoo complete.
- Visitors with pant, sari → conscious.
- Plant fully grown, produced fruits, grains.
- Virat = Spashtam, Vibhum.
- Therefore we have Kaarana Prapancha.

Sukshma Prapancha.

Sthula Prapancha.

• Science – stops with endless elements.

### Verse 205:

विश्वरूपाध्याय एष उक्तः सूक्तेऽपि पौरुषे। धात्रादिस्तम्बपर्यन्तानेतस्यावयवान्विदुः ।।२०५।। In the Visvarupa chapter and in the Purusa Sukta there is a description of Virat. From the creator Brahma to a blade of grass, all objects in the world form part of Virat. [Chapter 6 – Verse 205]

- Shastra talks of Samashti Srishti, description of Ishvara, Hiranyagarbha, Virat.
- Brihadaranyaka Upanishad, Aitareya Upanishad, Mundak Upanishad, Taittriya Upanishad, Purusha Sukhtam (Rig + Yajur Veda).

### Purusha Suktam:

तस्माद्भिराङजायत । विराजो अधि पूरुषः । स जातो अत्यरिच्यत । पश्चाङ्कमिमथो पुरः । ५ Tasmaat-viraat-ajaayata viraajo adhi-poorushah I sa-jaatho atyarichyata pas-chaad bhoomi-matho purah II 5 II

From the Purusha (Tasmaat) was born the Viraat the Universe-in-seed (Brahmaandam) and identifying with / Viraat, the "Universe-in-seed-condition", the Viraat Purusha was born. That new born one became manifest (Sa-jaatho) into the plurality. Then He (created) the earth and the bodies. [Verse 5]

• Purusha Sukhtam = Virat Suktam.

#### Gita:

श्रीभगवानुवाच । परुय मे पार्थ रूपाणि रातशो ऽथ सहस्रशः । नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥११-५॥ The blessed lord said:

Behold, O Partha, forms of me, by hundreds and thousands of different sorts and divine, of various colors and shapes. [ Chapter 11 - Verse 5 ]

• Description of Ishvara.

- Behind Virat is, "Hiranyagarbha" & Ishvara in Jagat.
- Behind Vishwa is Teijasa & Pragya in Jiva.
- In sleep condition of mind, Pragya has come.
- In waking condition of mind, Vishwa has come.
- In dream condition of mind, Teijasa has come.
- We enumerate Ishvara/ Hiranyagarbha / Virat.
- Shastra does not separate clearly.
- Description = Mixture Chapter 11 Gita Virat Kaaranam.
- Virat includes Samashti Jivas.
- Devatas are exhaulted Jivas.
- Manushya / Pashu / Plant ... all Jivas in Virat Ishvara.
- From Brahmaji / Prajapati (most exhalted).



Upto Stamba – small plant (not pillar here).

- All limbs, Avayavas of Virat Ishvara, Purusha.
- Sahashra Sirsha Purusha, our head one of heads of Ishvara.

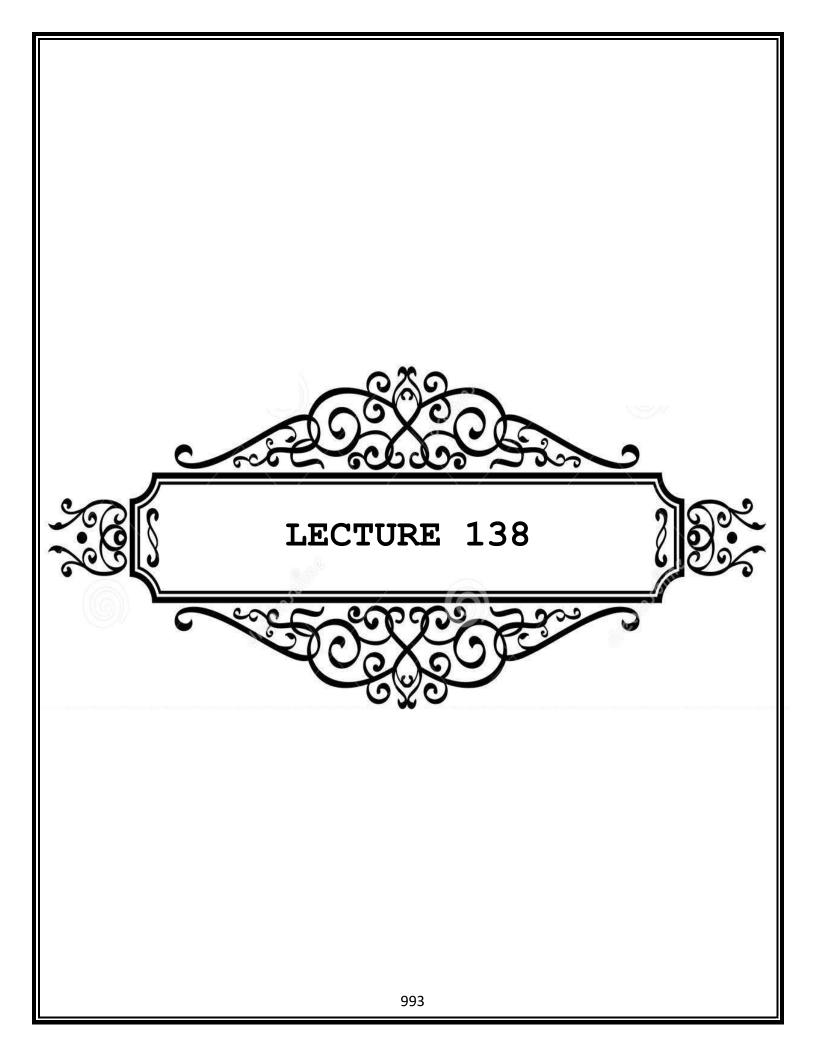
### **Misunderstood Mantra:**

- Virat has many heads, left 100 Right 100 how to balance?
- Virat taken as specific form appeared & disappeared from Arjuna.
- Sahasra Sirsha one head.
- Sahasra Aksha one eye.
- Sahasra Path one leg.

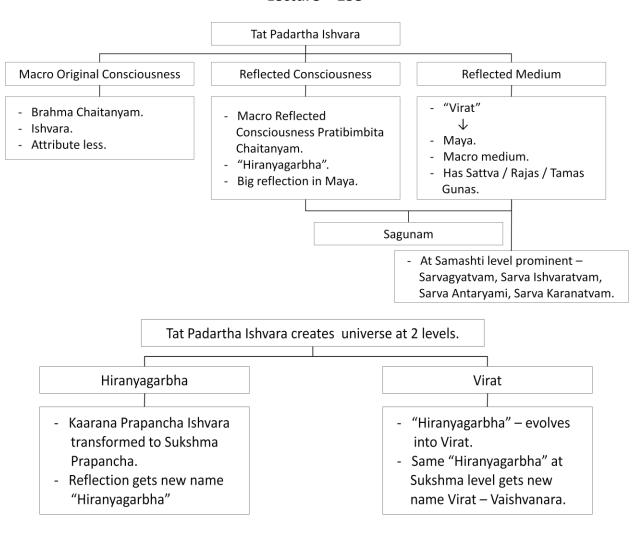
## **Correct Meaning:**

All our heads are Virats head.

- Looking at you is like looking at Virat Purusha.
- Vishwaroopa Ishvara Barana Parvatanam change your attitude, all these once Virat only.
- All Symbolic don't do Tapas for that form to appear.
- Sarvam Virat Mayam Jagat Vishnu Sahasranama...
- 1<sup>st</sup> Name = Vishnu.
- World = Virat.



### Lecture - 138



- In Kaarana Prapancha level, reflection called Ishvara.
- 3 names not for Prapancha but for reflected Consciousness.
- Ishvara Chaitanasya Nama.
- "Hiranyagarbha" name of Reflected Consciousness.
- Virat name of Consciousness in Reflected Medium.
- 3 Prapanchas are bodies, Upadhis of 3 reflections.
- Ishvara has Karana Prapancha as his body / Upadhi.
- "Hiranyagarbha" has Sukshma Prapancha as his body / Upadhi.
- Virat has Sthula Prapancha as his body / Upadhi.

### Verse 205:

विश्वरूपाध्याय एष उक्तः सूक्तेऽपि पौरुषे। धात्रादिस्तम्बपर्यन्तानेतस्यावयवान्विदः ।।२०५।। In the Visvarupa chapter and in the Purusa Sukta there is a description of Virat. From the creator Brahma to a blade of grass, all objects in the world form part of Virat. [ Chapter 6 - Verse 205 ]

### Virat:

- Reference: Purusha Sukhtam and Gita Chapter 11.
- Totality is his body.
- Everything in creation is part of Virat nothing outside.
- Pancha Butas, Jiva Rashis are his limbs.

#### Purusha Suktam:

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वात्यतिष्ठद्दशाङ्गसम् ॥१॥

Sahasra-Shiirssaa Purussah Sahasra-Akssah Sahasra-Paat | Sa Bhuumim Vishvato Vrtva-Atya-Tisstthad-Dasha-Angulam ||1||

The Purusha (The Universal Being) has Thousand Heads, Thousand Eyes and Thousand Feet (Thousand signifies innumerable which points to the omnipresence of the Universal Being), He envelops the World from all sides (i.e. He pervades each part of the Creation), and extends beyond in the Ten Directions (represented by Ten Fingers). [Verse 1]

- Devatas, Chatur Mukha Brahma minute plant Stamba, Avayavam part of virat – Sahasra Sirsha...
- Bavana Parivartanam = Vishwarupa Ishvara Darsanam.
- Change in attitude, all eyes Bagawans eyes.
- How Virat has Avayavas if Nirguna, Nishkalam Brahma?
- Don't say Avayavams of Brahma but Avayavams of Ishvara which is Saguna Samashti + Saguna Vyashti at Nirguna level no part, whole, no Vyashti, Samashti.
- Saguna Ishvara is Vyavaharika Drishti. Visishta Advaitam from Vyavaharika Drishti is 200% acceptable.

#### Verse 206:

ईशसूत्रविराड्वेधोविष्णुरुद्रेन्द्रवह्नयः । विध्नभैरवमैरालमारिकायक्षराक्षसाः ।।२०६।। The forms of virat, such as Isvara Hiranyagarbha, Virat, Brahma, Visnu, Siva, Indra, Agni, Ganesa, Bhairava, Mairala, Marika, Yaksas, Demons. [Chapter 6 – Verse 206]

#### Vishwa:

Individual things + beings in Gita Virat.

### Gita:

रसो ऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः । प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥७-८॥ I am the sapidity in water, O son of kunti, I am the light in the moon and the sun; I am the syllable Om in all the vedas, sound in ether and virility in men; [ Chapter 7 – Verse 8 ]

- Sun, moon, stars, Buddhi.
- We can worship Samashti through any Vyashti Vyashti not separate from Samashti.
- Worship India / Chennai.
- Worship Samashti Devata / Ganga / Cauveri Puja / Avayavi Puja...
- Guru Puja / Pada Puja for convenience.
- Avayavam Puja = Avayavi Puja.
- All Virat Avayavam, invoke Vishwaroopa Ishvara, superficially worship I do.
- Shiva Vishnu not real god.
- Fanaticism is out of ignorance.
- Verse 206, 207, 208 list of all forms of god.
- Ishvara = Samashti Karana Prapancha Sahita Chaitanyam.
- Sutra / Hiranyagarbha = Samashti Sukshma Prapancha Sahita Chaitanyam.
- Virat = Sthula Prapancha Sahita Chaitanyam.
- Indra, Agni, Vigneshwara, Rakshas group of Raksha festivals.

#### Verse 207:

विप्रक्षत्रियविट्शूद्रा गवाश्वमृगपक्षिणः । अश्वत्थवटचृताद्या यवव्रीहितृणादयः ।।२०७।। Brahmanas, ksatriyas, vaisyas, sudras, cows, horses and other beasts, birds, fig, banyan and mango trees, wheat, rice and other cereals and grasses.

[Chapter 6 – Verse 207]

• Do Avayava Puja for Avayavi Puja. [ new car key – Puja ].

#### Gita:

यो यो यां तनुं भक्तः श्रद्धयार्चितुमिच्छति । तस्य तस्याचलां श्रद्धां तामेव विद्धाम्यहम् ॥७-२१॥ Whatsoever from any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Thru Vyashti go to Samashti.
- Mriga Devatas, Pashu, Ashvatta.
- Hinduism tolerates all, accommodates all.
- Gita Chapter 17: 3 worship + Balis Sattva / Rajas / Tamas.

### Verse 208:

जलपाषाणमृत्काष्ठवास्याकुद्दालकादयः । ईश्वराः सर्व एवैते पूजिताः फलदायिनः ।।२०८।। Water, stone, earth, sticks, chisels, axes and other implements, are manifestations of isvara. Worshipped as isvara they grant fulfillment of desires.

[ Chapter 6 – Verse 208 ]

 Worship inert – Jalam, Stone, (Pashana), Mrith – Mud, Mritika Sukhtam, Axe, Stick, Shodasha Upachara Bakti / heart / attitude more important.
 Phalam not same. Depends on type of Devata.

#### Verse 209:

यथा यथोपासते तं फलमीयुस्तथा तथा । फलोत्कर्षापकर्षो तु पूज्यपूजानुसारतः ।।२०९।। In whatever form isvara is worshipped. The worshipper obtains the appropriate reward through that form. If the method of worship and the conception of the attributes of the deity worshipped are of a high order, the reward also is of a high order; but if otherwise, it is not. [Chapter 6 – Verse 209]

#### Phalam:

- Rudram, Maha Rudram Duration, Material, Bakti, Determination...
- In whatever form you pray, accordingly reaction, Phalam will come equal.
- Utkarsha superiority Phalam Indra.
- Apakarsha inferior Phalam.
- Brihaspati gives more Ananda.
- Surya Chakshur Devata Vyashti Devata.

- Devata exhalted Jiva more Punyam.
- In surya worship Narayana Samashti Ishvara.

### Gita:

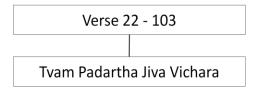
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति। तदहं भक्त्युपहृतमञ्जामि प्रयतात्मनः॥ ९.२६॥ Whoever offers Me with devotion a leaf, a flower, a fruit, water, that I accept, offered by the pure-minded with devotion. [Chapter 9 – Verse 26]

- Cheque before writing and after writing big difference.
- Navagraha involved as Vyashti / Samashti.
- Puja mode of worship.....
- They will attain benefit according to nature of worship.
- Tad Padartha Ishvara Vichara over Verse 104 209.

### Verse 210:

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा । स्वप्रबोधं विना नैव स्वस्वप्नो हीयते यथा ।।२१०।। The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.

[ Chapter 6 – Verse 210 ]



Verse 104 – 209

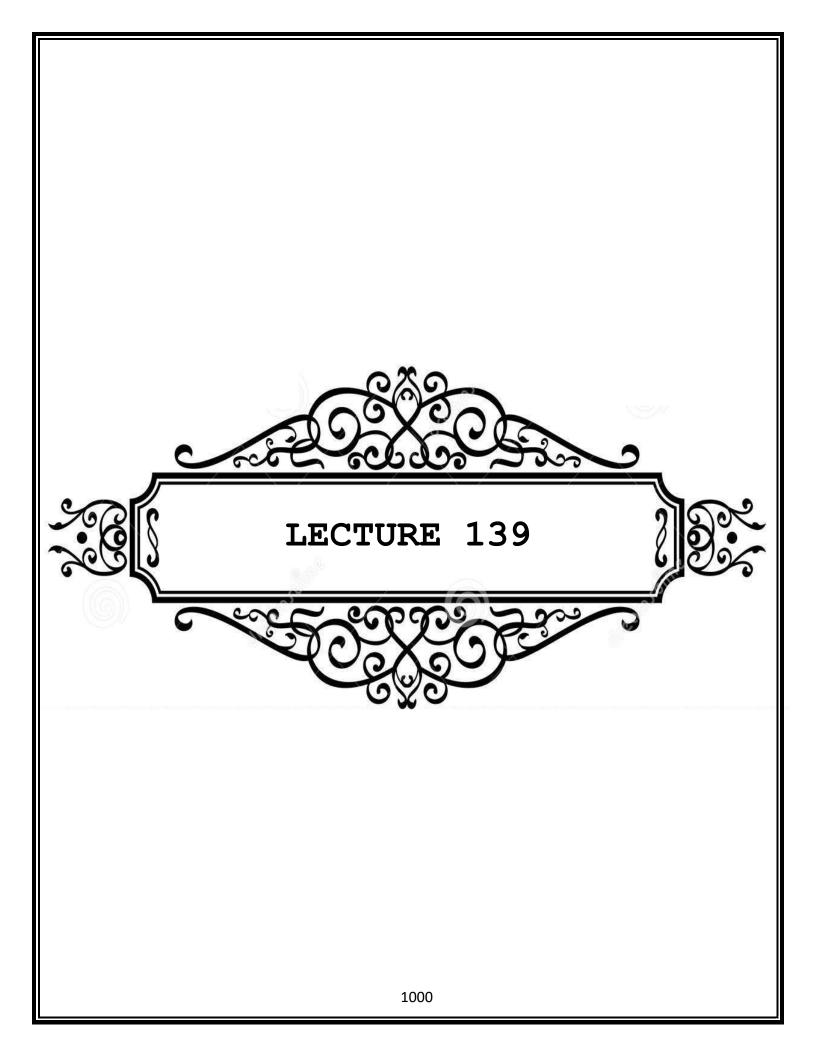
Tad Padartha Ishvara Vichara

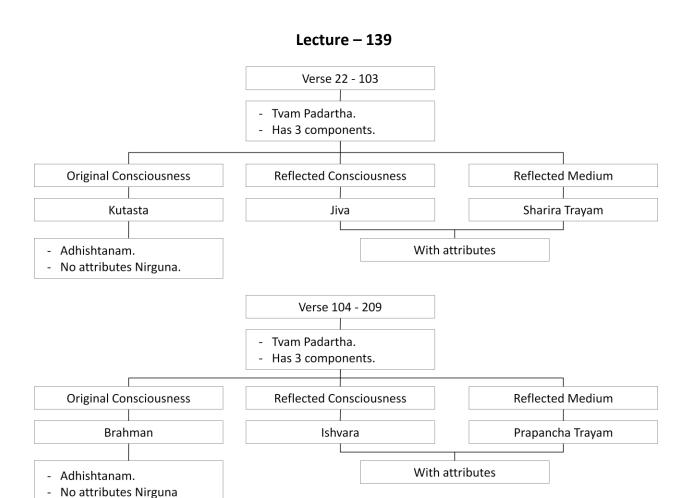
Asi - most important – Aikyam.



- Both Jiva and Ishvara fall under Samsara.
- Jiva / Jagat / Ishvara Vyavaharika Satyam.
- By going near god can get extraordinary powers not Mukti.
- Satya Kama / Satya Sankalpa = Siddhis.

- Ishvara has Relative freedom can't do Srishti as he likes create not as per his desires but according to Karma.
- Our experiences gained by Karma.
- Ishvaras Jagat governed by Jivas Karma.
- Karma restricts Jiva + Ishvaras freedom also.
- If no Karmas to restrict Ishvaras freedom, then similarly Lokas will be
   Svarga. No mosquito, diseases, pains, omniscient, omnipotent lord not
   Sadist but compassionate.
- Only one factor Ishvara also governed by law of Karma by Prayaschitta Karma, Ishvara releases me from suffering.
- If Karmas release me, why Ishvara? Purva Mimamsakas Why Bagawan?
- Law presided by intelligent Chetana Tatvam. Ishvara has no absolute freedom.
- We can't become Ishvara for freedom. Will see all Baktas suffering.
- Know Brahma Satyam, Jagat Mithya.
- Knows Mithyatvam of suffering. Therefore can withstand.
- Satyam has to be known then suffering is falsified.
- Freedom for Jiva / Ishvara is by falsification of all suffering by Jnanam of the real.
- Jagan Mithyatvam knowledge presupposes Brahma Satyatvam.
- Without Advaita Satya Jnanam, no solution to Samsara problem. Jiva has to get knowledge. Ishvara has knowledge.
- Both sacred only through knowledge.





# Verse 210 - 246 - Aikyam - Asi:

- Use Mahavakya analysis "Tat Tvam Asi".
- Without Aikya Jnanam No liberation.
- Mukti Yastu Jnanat Eva.

## **Chapter 5 - Panchadasi:**

- Mahavakya Viveka PraKaaranam 8 Verses...
- 2 Verses each for one Mahavakya.
- Why gather knowledge of Aikyam?
- Upanishad reveals Tat Tvam Asi.
- Direct primary meaning Aikyam Absurd.

Tvam	Tat
<ul><li>Micro.</li><li>Jiva.</li><li>Vyashti, Alpashaktiman.</li><li>Dasi, Samsari, Karyam.</li></ul>	<ul><li>Macro.</li><li>Ishvara.</li><li>Samashti, Sarva Shaktiman Swami, Kaaranam.</li></ul>

- Diagonally opposite in all respects.
- Veda = Valid statement, Nirdushta Veda Pramana.
- Reflected Medium + Reflected Consciousness diagonally opposite for Jiva + Ishvara.
- Reflecting material = Upadhi small for Jiva big for Ishvara.
- Nature of reflection different no Aikyam in Reflected Condition + Reflected Medium.
- By Baga Tyaga Lakshana look at Original Consciousness + negate Reflected Consciousness + Reflected Medium.

		_	- Vyashti / Samashti.
Kutasta	Brahma		<ul> <li>Small / Big from Vyavaharika Drishti.</li> </ul>
Small Chaitanyam.	Big Chaitanyam.		- Names – Vyavaharika
		_	Satyam only.

- Dream money.. Rich status gained because of unreal money.
- Waker's richness status unreal with dream money.
- Original Consciousness Real from micro Upadhi Drishti.
- From Paramartika Drishti, no Vyashti, Samashti Upadhi, You can't differentiate.
- Adhishtana Chaitanyam Ekam one behind Jiva + Ishvara this is called Adhistana Aikyam Jnanam.

## Purva Pakshi - Question:

 Jiva + Ishvara are different w.r.t Reflecting Medium + Reflecting Consciousness.

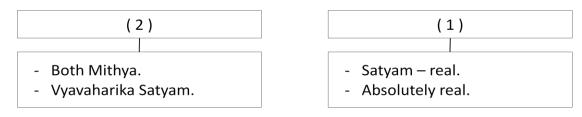
- Reflecting Medium + Reflecting Consciousness Drishtya Bheda  $\rightarrow$  2.
- Original Consciousness: Drishtya Abeda Su Aikyam.



Support Aikyam.  $\rightarrow$  1.

• 2 better therefore bheda – Real?

### Answer:



- Knowledge of Satya Abheda Drishti is Abheda, liberating knowledge.
- Brahman Kutasta Aikya Jnanam = Paramartika Satya Abheda Jnanam.
- · Tasmat eva Mukti hi bavati.

### Purva Pakshi:

## **Question:**

• Is this one of the means of liberation? Optional knowledge?

## Verse 210:

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा । स्वप्रबोधं विना नैव स्वस्वप्नो हीयते यथा ।।२१०।। The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.

[ Chapter 6 – Verse 210 ]

- Not optional without this Aikya.
- Jnanam Moksham not possible.

## **Example:**

- Dream problems solved only by one method. Waking up to Vyavaharika level.
- With respect to Svapna, Vyavahara higher.

- Svapna = Pratibasikam. Sva = Prabodha.. Waking up.
- Waking up drives away Pratibasika Svapna. Upon Vyavaharika me, Svapna superimposed.
- Superimposed Svapna goes by Adhishtana Jnanam.
- Ones own Svapna will go away by ones own awakening to his Svarupam.

### Verse 211:

अद्वितीयब्रह्मतत्त्वे स्वप्नोऽयमिखलं जगत् । ईशजीवादिरूपेण चेतनाचेतनात्मकम् ।।२११।। In the secondless principle, brahman, the whole universe, in the form of isvara and jiva and all animate and inanimate objects, appears like a dream. [Chapter 6 – Verse 211]

- Svapna unreal Mithya goes by waking up hence Mithya.
- How Jagrat Dvaita, Samsara goes away by Brahma Jnana Adhistana Chaitanyam?
- By Chaitanya Jnanam, how world can go away? Isn't this world real?
- How real world goes away by knowledge?
- Svapna real w.r.t dreamer Teijasa.
- Waking real w.r.t waker Vishwa.
- Sleeper real w.r.t sleeper Pragya.
- Dream unreal from wakers standpoint who is Adhishtanam.
- This world waker unreal from whose stand point?
- Viswa identified with Body / Mind complex.
- From Vishwas standpoint, waker + waking word Maha real.
- Hungry eat.
- Not well eat medicine.
- World unreal from standpoint of Adhishtanam which is Brahma Chaitanyam, Turiya Chaitanyam.
- From standpoint of Brahman, universe in unreal, Mithya.

Akhilam Jagat consisting of Cheta + Achetana Jagat is a Svapna.

Jagrat

- Dream.
- Vyavaharikam.

## Mandukya Upanishad:

- Jagrat more real than Svapna.
- From Bahya Drishti both mithya.

# Svapna

- Dream.
- Pratibasikam.
- See rope snake.
- Rope and snake both unreal.

## Who is included in Mithya world?

- Jiva Part of Mithya Vyavaharika Satyam.
  - Vyashti Chidabasa obtaining in micro reflecting medium.
  - Unreal.
- Ishvara = Samashti Chidabasa obtaining in macro unreal Reflected Medium.
- Jiva / Jagat / Ishvara all reflection nothing real.
- If Ishvara is Chit, he can't be called Sarva Ishvara, Sarva Shaktiman, Dayalu, Kripa Sinduhu...
- Descriptions prove, you talk of Saguna Chaitanyam.
- Original Consciousness can't receive Puja + bless he has to come to Reflected Consciousness – Vyavaharika plane then only receiving and giving of blessing possible.
- Original Consciousness can't receive, give..

### Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥

na nirodha na cotpattir-na baddho na ca sadhakah na mumuksur - na vai mukta ityesa paramarthata | | 32 | |

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II - K - 32]

• No Vyavahara in Original Conciousness.

## Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं ।
अदृष्टमव्यवहार्यमग्राह्ममलक्षणं
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपश्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७॥

nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam adrstam-avyavaharyam-agrahyam-alaksanam acityam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah. | | 7 | |

It is not that which is conscious of the internal subjective world nor that which is conscious of the external world nor that which is conscious of both nor that which is a mass of consciousness nor that which is simple consciousness nor is it unconsciousness: it is unseen by any sense-organs, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth. This is the atman and this is to be realized. [Verse 7].

- Avyavaharyam.
- Why Jnani does Puja?
- Reflected Consciousness Jnani doing Puja to Ishvara in all Vyavahara,
   Jnani accepts Ishvara. In Paramartika Drishtya both Jnani Jiva + Ishvara are
   Svapna.
- Ishvara = Chidabasa.
- Jiva = Chidabasa.
- Cosmos of Sentient and insentient is superimposed on Brahman / Original Consciousness.

#### Verse 212:

आनन्दमयविज्ञानमयावीश्वरजीवकौ । मायया कल्पितावेतौ ताभ्यां सर्वं प्रकल्पितम् ।।२१२।। Maya has created isvara and jiva, represented by the sheath of bliss and the sheath of intellect respectively. The whole perceptible world is a creation of isvara and jiva. [ Chapter 6 – Verse 212 ]

- Definition of Jiva + Ishvara reflected in Vyashti and Samashti medium.
- Individual intellect is the Reflected Medium for the Jiva.
- Vidya takes Sukshma Shariram not Karana Shariram.
- We don't recognise difference between Jiva and Ishvaras Karana Shariram.
- In sleep no Vyashti, Samashti difference. Not prominent.

- Sukshma Shariram is Reflected Medium For Jiva. Maya is Reflected Medium for Ishvara.
- Maya = Kaaranam = Anandamaya.
- Maya = is Reflected Medium of Ishvara.
- Why he uses Anandamaya Instead of Maya for Karana Shariram?
- Maya Available for experience at Vyashti level is available in Sushupti in form of Karana Shariram.
- During Pralayam, we are resolved. Maya continues.
- Vijyana Maya = Jeevas Upadhi.
- Ananda Maya = Ishvaras Upadhi.
- Both Mithya Kalpitham = Vyavaharika Satyam.
- Cause of creation of Jagat = co-operative endeavor of Jiva + Ishvara.

Ishvara	Jiva
<ul><li>Builder.</li><li>Has resources.</li><li>Ishvara creates 14 Lokas.</li></ul>	<ul><li>Has Karma Phalam.</li><li>Jiva requires Naraka.</li></ul>

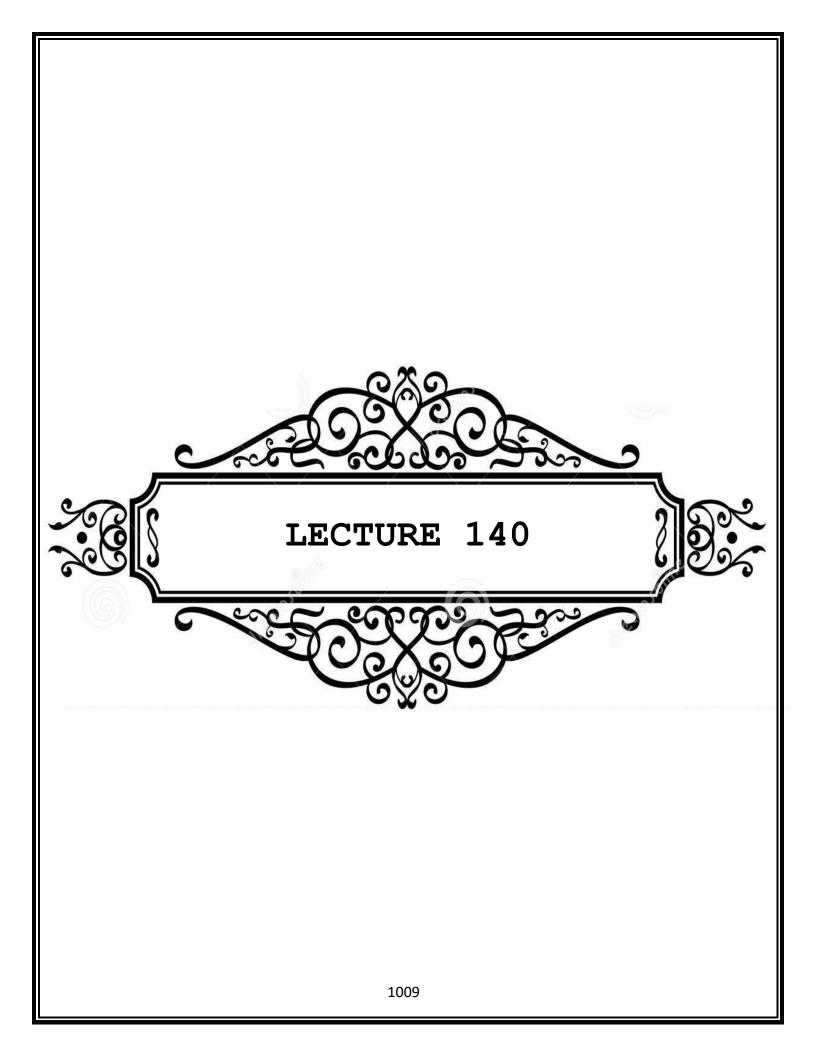
- When did it start?
- Anaadi... Na Rupa Asye... Jiva, Jagat, Ishvara Anaadi.... Goes to Manifest and Unmanifest.
- No question of beginning of Jagat or Karmas.
- When Karmas dominant, Srishti comes.
- When Karmas dormant, Srishti Dormant, eternal, Mithya.
- When I gain knowledge, continuity of Mithya Jagat will not disturb me. I am Satya, Adhishtana Chaitanyam By Jiva, Ishvara, beginningless creation maintained.

## Verse 213:

ईक्षणादिप्रवेशान्ता सृष्टिरीशेन कल्पिता । जाग्रदादिविमोक्षान्तः संसारो जीवकल्पितः ।।२१३।। From the determination of isvara to create, down to his entrance into the created objects, is the creation of isvara. From the waking state to ultimate release, the cause of all pleasures and pains, is the creation of Jiva. [Chapter 6 – Verse 213]

# **Bagawans Role:**

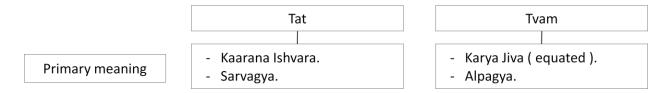
- Ikshana.
- Visualisation based on Jivas Karma with Maya before manifestation.
- Akasha, Sthula, Sukshma Shariram Visualised.
- Until Jivas who are reflections in individual minds are formed.
- Jivas asleep in Karana Shariram. Moment Sukshma Shariram is created,
   Chidabasa is manifest in Vyashti Sukshma Shariram.
- Function of individual Reflected Consciousness starts till then Jiva in dormant form.
- Once Jiva comes, Ishvara withdraws.



### Lecture - 140

## Asi Pada Vichara Verse 210 - 246:

### Verse 213:



## Human has Viprlambadakadi Dosha:

- Intrinsic deficiency of human statements / Coloration.
- Statement absurd superficially.

Jiva	Ishvara
<ul><li>Original Consciousness.</li><li>Reflected Consciousness.</li><li>Reflected Medium.</li></ul>	<ul> <li>Original Consciousness → Aikyam.</li> <li>Reflected Consciousness.</li> <li>Reflected Medium.</li> <li>different</li> </ul>

- At Original Consciousness level Sajatiya, Vijatiya, Svagata Bheda Rahita indivisible whole.
- For differentiation require attributes, property.
- At Original Consciousness level, only one, no differentiating attributes.

### Purva Pakshi:

### Abheda:

• Identical – one angle = Aikyam = Paramartika Satyam.

– higher order.

- Bheda 2 angles Different Vyavaharika Satyam lower order of reality
   Mithya.
- Use Mithyatva Bheda in transactions. Can't hold to them.



- Difference in Nama Rupa / function.
- Value behind them same similarly Jiva Ishvara Vyavaharika Bheda, but Paramartika Aikyam.



- Using Mahavakya arrive at one Adhishtanam.
- What are corollaries of this Aikya discovery?

### Verse 212:

• Jiva and Ishvara are only Abasa Chaitanyam coming under Mithya category formed in 2 Reflected Medium's Kalpithou... Ethou...

## Mandukya Definition of Jiva / Isvara:



- Samashti and Vyashti reflections caused by Maya Reflected Medium.
- Once Maya creates reflection, thereafter Jiva, Ishvara enter into joint venture, let us create a universe.



### Verse 213:

- Ikshanam Visualisation of universe before Srishti based on Karma of Jivas.
  - Mind of Bagawan = Maya.

Satapo Tapyata – Mundak Upanishad.



- After Ikshanam, Akashat Sambutaha.
- Once Vyashti Chidabasa given to every Antah Karana, Ishvaras creation is over.
- Without Chidabasa, Sthula, Sukshma Shariram inert.
- Anupravesham = blessing Shariram with Chidabasa.
- At time of Anupravesha, Jiva becomes functional, operational.
- Jivas Anaadi, Karmas Anaadi Ikshanam to Anupravesham Ishvara Part.
- Once Jiva comes, Prarabda Operational before dormant in Sanchita Karma.
- Job of Prarabda to create Avastas Jagrat / Svapna and exhaust experiences.

## Svapna:

- No free will, can't decide todays Svapna.
- Decided by Bagawan as per his law of karma.
- Prarabda gives temporary suspension relief in Sushupti.
- In Sushupti, Pralayam, Animal Janmas no Sadhanas.
- In Jagrat, human has provision to destroy Sanchita + Agami.
- Moksha = freedom from Samsara = Vyavaharika Satyam.



Done by Jiva.

- Bagawan does not have Avasta, Bandah, Moksha and hence called Bagawan.
- All Jeevas actions Kaliptam...

All transactions in Vyavaharika plane.

### Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥

na nirodha na cotpattir-na baddho na ca sadhakah na mumuksur - na vai mukta ityesa paramarthata || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II - K - 32]

#### Verse 214:

अद्वितीयं ब्रह्मतत्त्वमसङ्गं तन्न जानते । जीवेशयोर्मायिकयोर्वृथैव कलहं ययुः ।।२१४।। Those who do not know the nature of brahman, who is secondless and associationless, fruitlessly quarrel over jiva and isvara, which are creations of maya.

[ Chapter 6 – Verse 214 ]

- Advatiyam Brahma Satyam Na Janate.
- Don't know Brahman as Adhishtanam of Jiva, Jagat, Ishvara.

### Sad – Darshanam – Ramana Mahavakya:

- Jiva / Jagat / Ishvara Dvaitam Darshanam continues when there is Ahamkara.
- When no Ahamkara, no Jiva / Jagat / Ishvara Bheda.
- Advitiyam Brahma is Asanga no one to relate to.

Ishvara	Jiva
Related to as Srishti Karta.	Related to Ishvara as Karma Phala data.

Jiva + Jagat	Brahman
<ul><li>Sa Sangam.</li><li>Mayikam.</li><li>Mithya Kalpitam.</li></ul>	- Asangam. - Tad Pada of Jiva & Ishvara / Lakshyartha Na Janate.

- Tatvam of Mithya Jiva / Jagat / Ishvara is Advaita Tatvam.
- Say Jiva + Ishvara + Jagat Vyavaharika Satyam, not Mithya, real in Vyavahara.

- Any Vyavahara requires Ishvara. Start all Vyavahara with Ishvara Anugraha.
- Brahman Beyond Ishvara.
- Mayikam means knowing Paramartika Tatvam.
- Agyanis don't know Paramartika.
- All religions = worship of Ishvara.

### Goal of Vedanta:

• Going beyond Ishvara to Paramartika Brahman.

### Verse 215:

ज्ञात्वा सदा तत्त्वनिष्ठाननुमोदामहे वयम् । अनुशोचाम एवान्यात्र भ्रान्तैर्विवदामहे ।। २१५।। We always approve those who appear to us to be devoted to truth and pity others but do not quarrel with those who are deluded. [Chapter 6 – Verse 215]

Never debate with confused people.

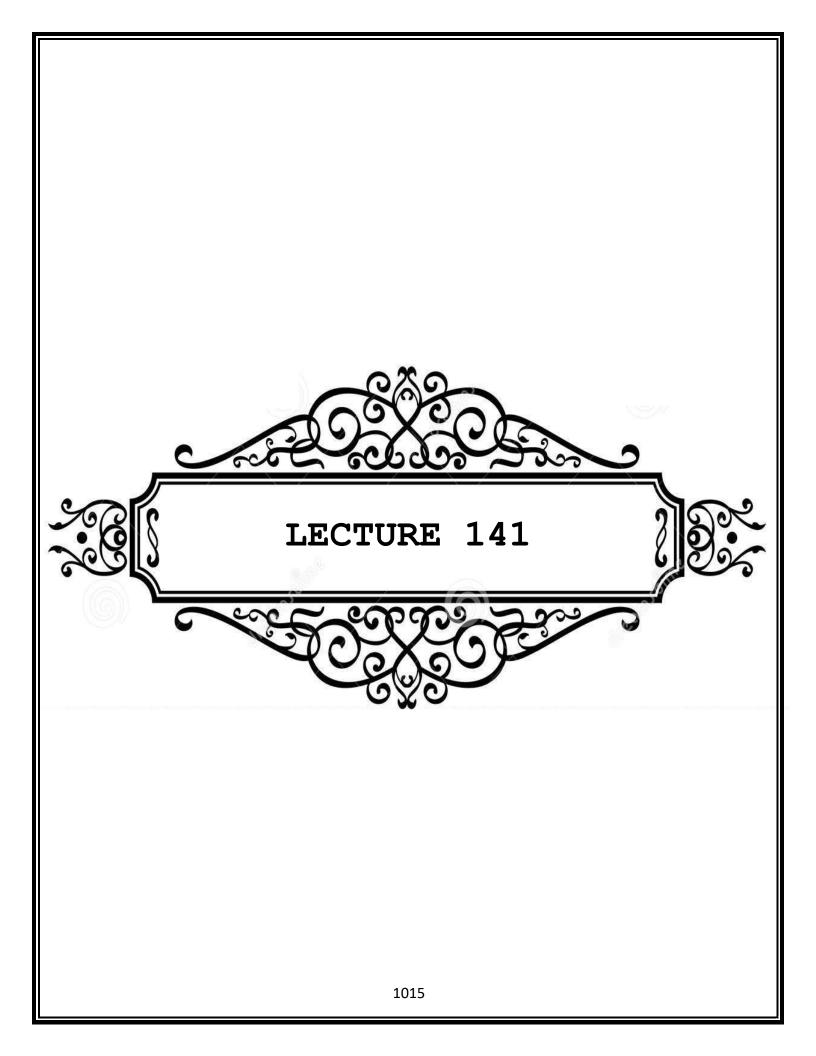
#### Gita:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥ Whenever there is decay of righteousness, O Bharata, and rise of unrighteousness, then I manifest myself.

[ Chapter 4 – Verse 7 ]

### Ishvara:

- Alone can help.
- When Ajnanis quarrel, what will Jnani do?
- Jnani has wisdom to enlighten them. Can enlighten when willing to listen.
   Wise will not interfere with Artha, Artharti Baktas.
- Wise knows Adhistana Brahman and Abide in that Jnanam without joining noisy quarrel, which is Udasina Bava non – interfering people.
- Light one candle, one individual without cursing darkness.



#### Lecture - 141

### Verse 210 - 246:

- Asi Padartha.
- Jiva = Paramatma.
- How Aikyam achieved in Mahavakya?

## a) Apply Vachyartha:

- Jiva Ishvara Diagonally opposite attributes.
- 9 times Tat Tvam Asi repeated.
- Several examples taken.
- Not casual statement.
- Upanishad communicating out of compassion.

## b) What is Lakshyartha? Baga Tyaga Lakshana:

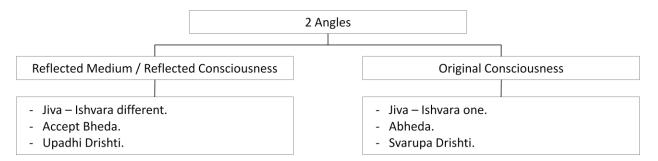
- Remove 2 parts of Jiva.
- Remove 2 parts of Ishvara.
- Reflected Medium + Reflected Consciousness of both removed.
- Retain Original Consciousness.
- Appreciate oneness, Aikyam not union of Consciousness.

### C) Jnanam:

- Original Consciousness of Jiva = Original Consciousness of Ishvara Both are one & same.
- Tvam Pada + Tat Pada Lakshyartha.
- One & same 2 words, one entity.
- After comprehension of Aikyam, derive corollary.
- Implicit hidden ideas to be extracted with Aikyam, journey not over.

## Vidya focused on:

- When Reflected Medium / Reflected Consciousness eliminated, retain Original Consciousness.
- Why Reflected Medium / Reflected Consciousness rejected?
- No Aikyam, Bheda is there.



- Bheda Abheda both are there.
- Relationship between Jiva & Ishvara is both Aikyam & Bheda.
- Bheda Abheda Vadinas.
- We accept both, have complete knowledge we admit Bheda with Upadhi and prove Bheda is Mithya.

## Jiva - Ishvara Mithyatvam:

### Focus on 4 unreality:

- a) Meditate on Upadhi Mithyatvam.
- b) Therefore Upadhi Bheda also Mithya.
- c) See Mithyatvam of Reflected Consciousness Pratibimba Mithyatvam.
- d)Pratibimba Bheda Mithyatvam.



- Dwell on it can't gloss over.
- Mithyatvam of Jiva + Ishvara can be assimilated only from standpoint of Kutasta – Satya Abinna Chaitanyam.

- Relook at Jiva as suffering Samsari / Karma Phala Bokta.
- Ishvara = Karma Phala Data constant struggle going on + on....
- See phenomena from Advaita Chaitanyam see Jiva / Jagat / Ishvara from Akhanda Advaita Brahma Chaitanyam.
- All 3 Brushed aside as another dream.
- Dreamness of dream convincing only when I look from wakers angle.
- Unreality of dream swallowed only from higher pedestal called waker.
- Jiva Jagat (14 Lokas) Ishvara all dream ... knowing about also dream.
- Look at it from Advitiya Brahman standpoint.
- Trying to establish Jiva / Jagat / Ishvara Mithyatvam.
- Unreality from Advitiya Kutasta Brahma Drishti or Paramartika Satya Drishti.
- All 3 Mithya fall within Mithya if you miss Paramartika Satyam and keep on analysing Jiva / Jagat / Ishvara.
- Will have many unanswered logical questions because whole Vyavaharika
   Prapancha within Maya logically Can't explain whole thing.

### **Question:**

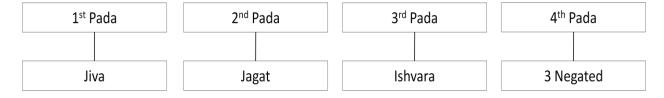
- How Jiva came first?
- Why Ishvara created world?
- How things begin?
- Fate because of free will?
- Free will because of fate?
- Janma cause of Karma?
- Karma cause of Janma?
- Sat / Asat Karya Vada?

- 3 really not there All Maya Don't probe too much. Go to Paramartika & drop all questions.
- Question's not solved but dissolved in solvent called Jnanam knowledge.
- Until you come to Paramartikam will have only temporary answer.
- Karma theory is temporary answer.
- Fate / freewill theory is temporary answer.
- Questioner disappears finally.
- Negate Jiva, drop questioner.

### Mandukya Upanishad:

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्ममलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपश्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥ nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah. | | 7 | |

It is not that which is conscious of the internal subjective world nor that which is conscious of the external world nor that which is conscious of both nor that which is a mass of consciousness nor that which is simple consciousness nor is it unconsciousness: it is unseen by any sense-organs, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth. This is the atman and this is to be realized. [Verse 7]



- Bheda Abheda Vadis don't accept unreal, Abheda alone Satyam.
- One who has dropped Jiva / Jagat / Ishvara and come to Advaitam has reached Jeevan Mukta....
- Sat / Asat Karya Vadas will be sympathised.
- With Pratyaksha + logic can't reach anywhere.

#### Sruti:

## Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥

na nirodha na cotpattir-na baddho na ca sadhakah na mumuksur - na vai mukta ityesa paramarthata | | 32 | |

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II – K - 32]

Vedanta = Avivadaha – non argumentative teaching.

### Verse 216:

तृणार्चकादियोगान्ता ईश्वरे भ्रान्तिमाश्रिताः । लोकायतादिसांख्यान्ता जीवे विभ्रान्तिमाश्रिताः ।।२१६।। From the worshippers of objects like grass to the followers of Yoga, all have wrong ideas about Isvara. From the materialist carvakas to the followers of sankhya, all have confused ideas about jiva. [Chapter 6 – Verse 216]

## **Confused 2 Groups:**

- a) Is god Nimitta / Upadana Karanam?
  - Is he with form above clouds?
  - Vishnu or Shiva form ?
  - Ishvarasya Brantas.
- b) God does not exist Jiva Vishaya Branthas
  - Confusion common.
- c) World confused.
  - Real / cause? energy?
  - Analyse w.r.t Sruti, 3 are not there only Avidya Matram 3 exist.
  - No Samsara to cross over.
  - We are hitting 3 pillows Jiva / Jagat / Ishvara.
  - Tribals worship grass / bamboo / stone.

## Yoga:

### Purusha free from:

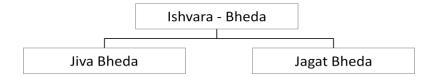
Ishvara = Klesha Karma, Karma Phala, Aashaya (Vasanas).

#### **Confusion:**

## 1) Satta Confusion: ( Degree of reality )

- Give Paramartika status to Ishvara taking Ishvara as absolute reality.
- Ishvara not mental projection Pratibasikam.
- Ishvara as real as this world.
- World + Ishvara less real than Brahman.

## 2) Confusion regarding division:



- Ishvara separate from Jiva + Jagat.
- Bheda not mental projection.

## In Vyavaharika Drishti:

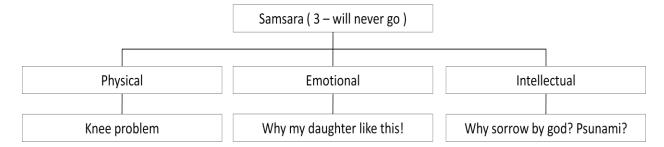
- There is Bheda.
- Clip mike less real than Brahma in Vyavaharikam, their difference less real. Bheda + Satta confusions are Branti.
- Sankhya / Yoga / Nyaya / Veiseshika don't accept Ishvara, other Lokas.
- Not visible to eye or science.
- No mind survives brain.
- Brain dead, mind gone for us, mind survives, Vasanas survive travel, has Karma bag, take another brain.
- Mind functioning through the brain travel not seen through microscope / telescope.

- In the Vyavaharika plane, Sankhya, Tarqa, accepts Veda, Jivas Chaitanya Svarupam.
- No Ishvara confusion only Jiva confusion.

### Verse 217:

अद्वितीयब्रह्मतत्त्वं न जानन्ति यदा तदा । भ्रान्ता एवाखिलास्तेषां क्व मुक्तिः क्वेह वा सुखम् ।।२१७।। As they do not know the truth of the secondless Brahman, they all are wrong. Where is their liberation or where is their joy in this world? [Chapter 6 – Verse 217]

- What is common to both?
- Jiva Ishvara confusion never takes to Paramartika Satyam Pratyaksha can't take me to Paramartika Satyam.
- Car can't cross water / ocean. Physics / chemistry / science have no access to Paramartika Satyam.
- Veda Karma Khanda.
   Veda Upasana Khanda.
   & Tarqa reasoning.
- Only Jnana Khanda has access to Paramartika beyond empherical world there is absolute principle – nondual, Nirguna, Advitiyam.
- 90% lay person have emotional Samsara & intellectual Samsara which will never go away without Advitiya Brahma Jnanam.



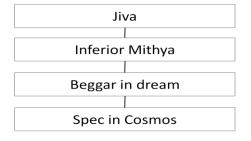
- No Sukham in this world or after death.
- Don't get lost in Vachyartha Tvam, tat Pada let it be stepping stone to come to Paramartika, Lakshyartha transcend Jiva / Jagat / Ishvara and come to non-dual Brahman.

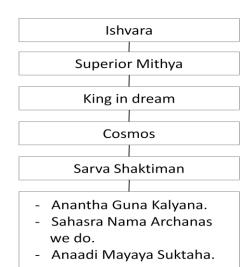
 Can't avoid if you want Moksha we are all spiritual children... given chocolate + are happy.

### Verse 218:

उत्तमाधमभावश्चेत्तेषां स्यादस्तु तेन किम्। स्वप्नस्थराज्यभिक्षाभ्यां न बुद्धः स्पृश्यते खलु ।।२१८।। Some may say that these people represent grades of enjoyment from the lowest to the highest. But of what use is it? A man when awake derives no good from the dreams in which he may have played the part of a king or a beggar. [Chapter 6 – Verse 218]

How you treat Jiva = Ishvara.





## Mandukya Upanishad:

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते । अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ॥ १६॥ anadi - mayaya supto yada jivah prabudhyate, ajam - anidram - asvapnam advaitam budhyate tada. || 16 ||

when the individual soul sleeping under the influence of the beginningless may ais awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual (turiya). [I-K-16]

### From Advitiyam Brahma:

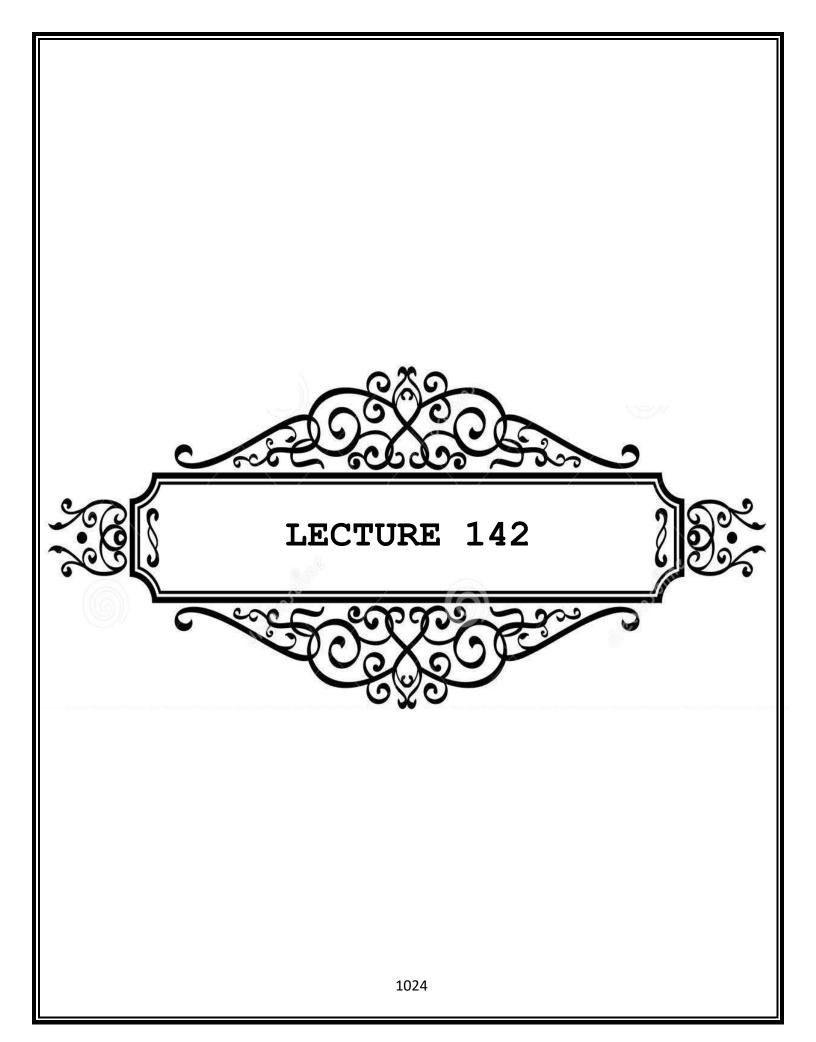
Superior Ishvara + inferior Jiva exist in a different dream may you wake up
 Uttishta... Katho Upanishad

## **Katho Upanishad:**

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४॥

uttisthata jagrata prapya varan nibodhata ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti. || 14 ||

Arsie, awake; having reached the great (teachers) learn (realize that atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread - thus say the wise. [I - III - 14]



#### Lecture - 142

### Introduction:

#### Verse 210:

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा । स्वप्रबोधं विना नैव स्वस्वप्नो हीयते यथा ।।२१०।। The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.

[ Chapter 6 – Verse 210 ]

- Jivatma / Paramatma Aikyam.
- Bheda Abheda both from 2 standpoints Vyavaharika Bheda,
   Paramartika Abheda....

## Vyavaharika:

 W.r.t Reflected Medium + Reflected Consciousness – No Aikyam. Bheda exists – lower order.

### Paramartika:

- W.r.t Original Consciousness Aikyam / Abheda higher order of reality.
- Maintain Bheda Drishti in Vyavahara.
- Vedantic student = interested more & more in Paramartika Drishti.
- When Paramartika Drishti dominates, Vyavaharika Bheda becomes insignificant.
- When Vyavaharika Drishti is Dominant, Vyavaharika Bheda Significant.
- Prarabda Karma, worldly problems significant.
- When Paramartika Drishti dominate, Vyavaharika Bheda drops.

### Verse 217:

अद्वितीयब्रह्मतत्त्वं न जानन्ति यदा तदा । भ्रान्ता एवाखिलास्तेषां कव मुक्तिः क्वेह वा सुखम् ।।२१७।। As they do not know the truth of the secondless Brahman, they all are wrong. Where is their liberation or where is their joy in this world? [ Chapter 6 – Verse 217 ]

- As long as Paramartika Drishti is not dominant, till then Problems continue
   Bheda will be there.
- Branta illiterate.

- Prarabda fluctuation continues.
- Vyavahara affects body mind, not Atma.
- Karma comes + goes ,when looked from Paramartika Drishti.
- No liberation from Vyavaharika Drishti. Vyavaharika Sukham from Vyavaharika Drishti for Vyavaharika mind can never be uniform.
- Uniform Sukham only from Atma which in Nitya Sukha Svarupa.

### Purva Pakshi:

- How you make Jiva + Ishvara equally insignificant as Mithya.
- Jiva Alpashaktiman Mithya.
- Ishvara Gita Chapter 11 & entire Karma Khanda Uttama Mithya.
- Both different, can't treat equally.
- Because of their gradation, can't say one is Satyam other Mithya.
- Gradation possible within Mithya superior + inferior. Mithya can't become Satyam.
- Beggar in dream Adhama.
   On waking negated,
   King in dream Uttama.

## Similarly Paramartika Drishti:

- Both Jiva + Ishvara go away instantaneously.
- King beggar status gradation.
- Woken up person neither qualified by beggar hood or king ship. Both statuses. Equally absent w.r.t waker.
- Vyavaharika Satya, Bandaha, not affected by Pratibasika gradation.
- Paramartika Satya Atma not affected by Vyavaharika gradation.
- Therefore both Mithya.
- Vedantic seeker should dwell on Brahman not on Mithya Jiva Ishvara.

 Jiva / Ishvara – obsession taken away in Ninidhyasanam. This is shifting degree of reality.

### Verse 219:

तस्मान्मुमुक्षुभिनेंव मितर्जीवेशवादयोः । कार्या किंतु ब्रह्मतत्त्वं विचार्यं बुध्यतां च तत् ।।२१९।। Therefore the aspirants to liberation should never engage themselves in disputations about the nature of Jiva and Ishvara. They ought to practice discrimination and realize the reality of Brahman.

[ Chapter 6 – Verse 219 ]

## **Very Important Sloka:**

- Vyavaharika Satyam is means to Paramartika Satyam., not an end.
- Don't raise status of Vyavaharika Jiva / Ishvara status to Paramartikam.
- Dwell more on Brahma Tattvam, Paramartika Satyam. Let enquiry lead to Jnanam.
- I am Kutasta Chaitanyam ever liberated, ever free, Nitya Mukta Atma. Only knowing Original Consciousness involved.
- Ishvara = Original Consciousness, helps me to claim freedom.
   Instantaneous claim of eternal freedom is benefit of this Jnanam.
- Sadyo Mukti primary benefit.

## **Corollary:**

- Indirect benefit = mental health of Jiva.
- Emotionally more stable.

### Gita:

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयकोधः स्थितधीर्मुनिरुच्यते ॥२-५६॥ He, whose mind is not shaken up by adversity, and who in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called as sage of steady wisdom. [ Chapter 2 – Verse 56 ]

• Frequency / Intensity / Response – reduction, by port reduction.

## Primary benefit / Jnanam:

- "I am not mind".
- · Viparita Bavana reduction belongs to Vyavaharika field.

- Fluctuation of self judgment based on mind is 1<sup>st</sup> mistake. After Vedanta, many don't claim Mukta status because of mind's worries. (Vyavaharikam)
- Analyse if I am Brahmavith, Varayan, Variyan, Vasistaha based on mental condition.
- Mind mysterious entity, not in our control.
- Videha Mukti from Vyavaharika Drishti Sukshma Sharira merging with Ishvara and not taking Janma.
- I am Kutasta Brahma Tatvam, not 3 Sharirams. I don't come about in Vyavaharika plane.

#### Verse 220:

पूर्वपक्षतया तौ चेत्तत्त्वनिश्चयहेतुताम् । प्राप्नुतोऽस्तु निमञ्जस्व तयोर्नेतावताऽवशः ।।२२०।। (Doubt): Such disputation is a means to the understanding of Brahman. (reply): it may be so, but be careful to avoid being drowned helplessly in the sea of confusion. [ Chapter 6 – Verse 220 ]

## Other philosophies:

- Nastika No Ishvara.
- Brahma Sutra analysis Jiva Svarupa.

### Drop 3:

- Vasana Kshaya.
- Mano Nasha.
- Nirvikarpaka Samadhi.

By products in Vyavaharikam

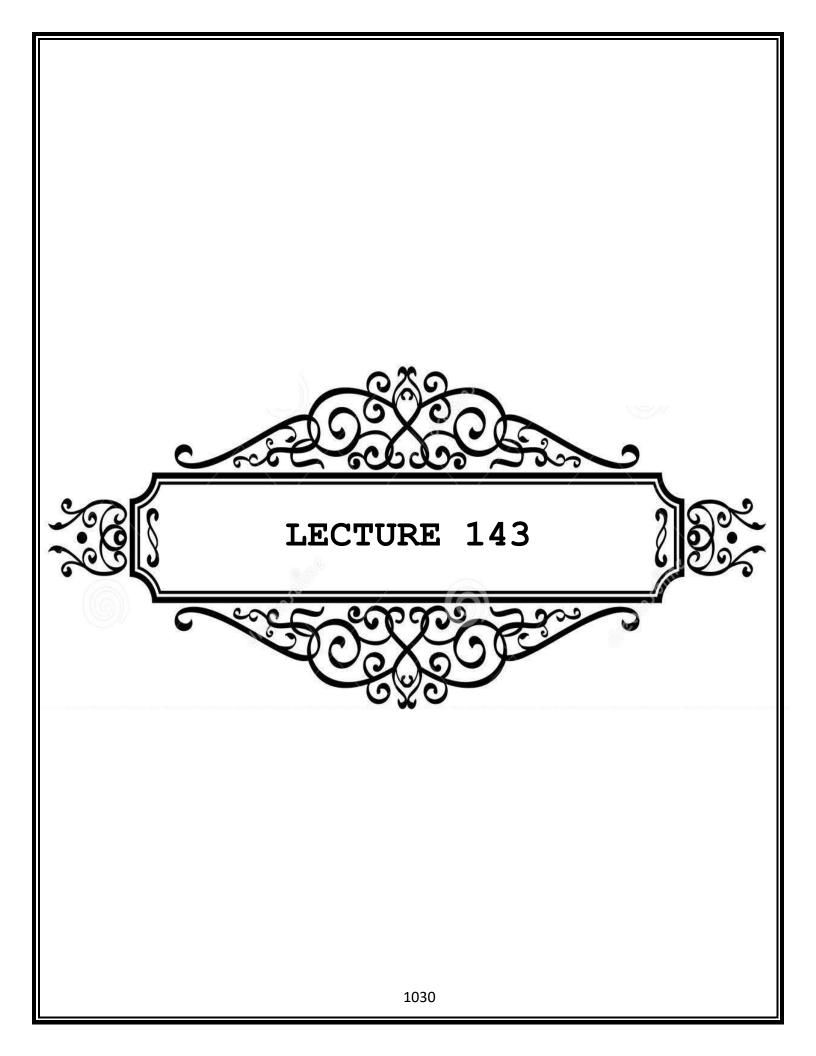
Don't give over importance to bunch of Vasanas.

### Verse 221:

असङ्गचिद्विभुर्जीवः सांख्योक्तस्तादृगीश्वरः । योगोक्तस्तत्त्वमोरथौं शुद्धौ ताविति चेच्छृणु ।।२२१।। (Doubt): all right, but the Vedantins must accept the sankhya doctrine that jiva and ishvara are associationless, pure consciousness and eternal and the yoga doctrine that jiva and isvara, referred to as 'thou' and 'that' respectively in the dictum. 'that thou art', are of a pure nature. [ Chapter 6 – Verse 221 ]

Carefully enter Jiva Vada and get out.

Sankhya:	
Definition :	
•	Jiva = Asanga Chit Vibhuhu all pervading Chaitanyam, relationless - Does not accept Ishvara.
Yoga :	
•	Accepts Ishvara = Asanga Anantha Chaitanyam like Vedanta.
	1029



#### Lecture - 143

### Introduction:

- Vachyartha, stepping stone to arrive at Lakshyartha of Jiva + Ishvara = Original Consciousness + Kutasta Brahma.
- Once you arrive at Original Consciousness which is same in Jiva and Ishvara, ones focus should be on Kutasta Paramartika Svarupam, which is ever free.
- Claim permanent freedom w.r.t my Svarupam. Then don't dwell too much upon Vyavaharika Jiva + Ishvara, both products of Maya – Anirvachaniya Svarupa.
- Jiva + Ishvara obstacles to claim Paramartika freedom which obtains in the present.

### Aim of Mumukshu:

- Claim ever obtaining freedom from Paramartika Drishti.
- Jeevan Mukti is status of mind of Jnani.
- How much refined thoughts he has like Kama, Santosha, etc...
- Don't look Mukti w.r.t your mind.
- Don't judge yourself from Vyavahara Jiva angle. Claim Paramartika freedom.
- Mental improvement by product don't focus on it.
- Videha Mukti w.r.t Vyavahara only Shariraka Trayam merging into Samashti which is Vyavaharikam. Not Paramartikam merger-Vyavaharikam.

#### Focus on:

 Paramartika Nitya Mukta we don't have method to know whether Sukshma Shariram merging or not.

## **Important Sloka:**

तस्मान्मुमुक्षुभिनेव मितर्जीवेशवादयोः । कार्या किंतु ब्रह्मतत्त्वं विचार्यं बुध्यतां च तत् ।।२१९।। Therefore the aspirants to liberation should never engage themselves in disputations about the nature of Jiva and Ishvara. They ought to practice discrimination and realize the reality of Brahman. [ Chapter 6 – Verse 219 ]

'Ninidhyasanam' will not work when doubts are there.

## **During Mananam:**

- Compare & contrast Jiva + Ishvara.
- Transcend Dvaitam Jiva + Ishvara and come to Advaitam Brahma...
- Enquire but don't get stuck there, let means not become end.

#### Verse 221:

असङ्गिचिद्विभुर्जीवः सांख्योक्तस्तादृगीश्वरः । योगोक्तस्तत्त्वमोरथौँ शुद्धौ ताविति चेच्छृणु ।।२२१।। (Doubt): all right, but the Vedantins must accept the sankhya doctrine that Jiva and Ishvara are associationless, pure consciousness and eternal and the yoga doctrine that Jiva and Isvara, referred to as 'thou' and 'that' respectively in the dictum. 'that thou art', are of a pure nature. [ Chapter 6 – Verse 221 ]

# Sankhya + Yoga:

• Jiva = Asanga Sarvagata Shudha Chaitanyam.

Sankhya	Yoga
<ul> <li>No Ishvara, Nastika.</li> <li>Astika w.r.t Jiva &amp; Veda.</li> <li>Astika – Nastika system.</li> <li>Kapila.</li> <li>130 – Sutras Chapter – 1 – refutes Sankhya in Brahma Sutra.</li> </ul>	<ul> <li>Accepts Jiva + Ishvara of same nature.</li> <li>Asanga Sarvagata Chaitanyam.</li> <li>Tat + Tvam – Both Shudha Chaitanyam.</li> <li>Patanjali.</li> </ul>

• Why we reject Sankhya + Yoga?

#### Verse 222:

न तत्त्वमोरुभावर्थावस्मित्सिद्धान्ततां गतौ । अद्वैतबोधनायैव सा कक्षा काचिदिष्यते ।।२२२।। (Reply): these two meanings do not accord with the advaita view. They postulate a difference between jiva and ishvara, but in the advaita doctrine there is no distinction between 'that' and 'thou'. Statements appearing to make such a distinction are only steps towards understanding of non-duality.

[Chapter 6 – Verse 222]

Every Jivas nature... Asanga, all pervading.

# Sankhya / Yoga:

- There are innumerable all pervading consciousness & Ishvara also all pervading consciousness.
- Not one Sarvagata Chaitanyam.
- Bahutva Chaitanyam Vadi.
- Plurality of Consciousness.

### Prakrti – matter:

 Matter – separate entity – Jadam but real as consciousness – hence plurality.

### **Vedantin:**

- No real matter, not absolute..
- Consciousness real one absolute....
- Tat + Tvam 2 words one substance.. Consciousness.
- 2 words stepping stone to arrive at one consciousness.
- Equal sign required when seemingly unequal 5 + 3 = 9 1.
- Physical Pramana reports difference Upadhi Bheda, Upadhis different.

# 1<sup>st</sup> Step:

Accept seeming duality.

# 2<sup>nd</sup> Step:

Negate seeming duality.

### Final:

Neither Tat / Tvam... there is only Chaitanyam.

## For Sankhya:

• Final step – duality.

### For Vedantin:

Final step – Advaitam – oneness.

#### Verse 223:

अनादिमायया भ्रान्ता जीवेशौ सुविलक्षणौ । मन्यन्ते तब्धुदासाय केवलं शोधनं तयोः ।।२२३।। Influenced by the beginningless Maya, people think that Jiva and Ishvara are totally different from each other. In order to eliminate this erroneous belief the Vedantin enquires into the meaning of 'that' and 'thou'.

[ Chapter 6 – Verse 223 ]

Seeming duality seen as real by ignorant – Brantaha, deluded by Anaadi
 Maya..... In beginning less creation when 1<sup>st</sup> Karma – wrong Question.

## Agyani:

 Think Jiva + Ishvara really different, eyes report – Bheda – Vyashti / Samashti.

#### Job of Guru:

Negation of assumed real difference from absolute angle.

## In Svapna:

• There is difference between dreamer, dream objects.

## Wakers angle:

- All part of one mind.
- Accept seeming difference in Avastatraya Viveka, Pancha Kosha Viveka.
- Finally no difference.

#### Verse 224:

अत एवात्र दृष्टान्तो योग्यः प्राक् सम्यगीरितः । घटाकाशमहाकाशजलाकाशाभ्रखात्मकः ।।२२४।। In order to demonstrate the truth of advaita we have cited the illustration of the akasa conditioned by a pot, the unlimited akasa, the akasa reflected in water and the akasa reflected in a cloud. [ Chapter 6 – Verse 224 ]

### Vidya:

### **Example:**

Ghatakasha / Mahakasha – 2 words – one Akasha.

- Listener thinks one space inside pot one outside pot.
- Akasha not inside / outside. All pots exist in Akasha.
- Akasha one indivisible.
- Water Sa Khanda pour ½ inside & ½ outside 2 parts.
- No inner self & outer self.

No inner space & outer space.

- Only one indivisible self in which entire creation exists.
- Beginning stage, use 2 words.

Space	Atma
<ul><li>Indivisible one.</li><li>All pervading, uncontaminated.</li></ul>	<ul><li>One Atma indivisible.</li><li>All pervading uncontaminated.</li></ul>

## Chapter 13:

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपिलप्यते । सर्वत्रावस्थितो देहे तथात्मा नोपिलप्यते ॥१३-३३॥ As the all-pervading ether is not tained, because of its subtlety, so too the self, seated everywhere in the body, is not tainted. [ Chapter 13 – Verse 33 ]

- Irhita.
- Verse 18 21 : Same Example Chapter 6.

  Verse 220 : Chapter 6.
- 4 Akashas in Chapter 6 Verse 18-21.

### Panchadasi:

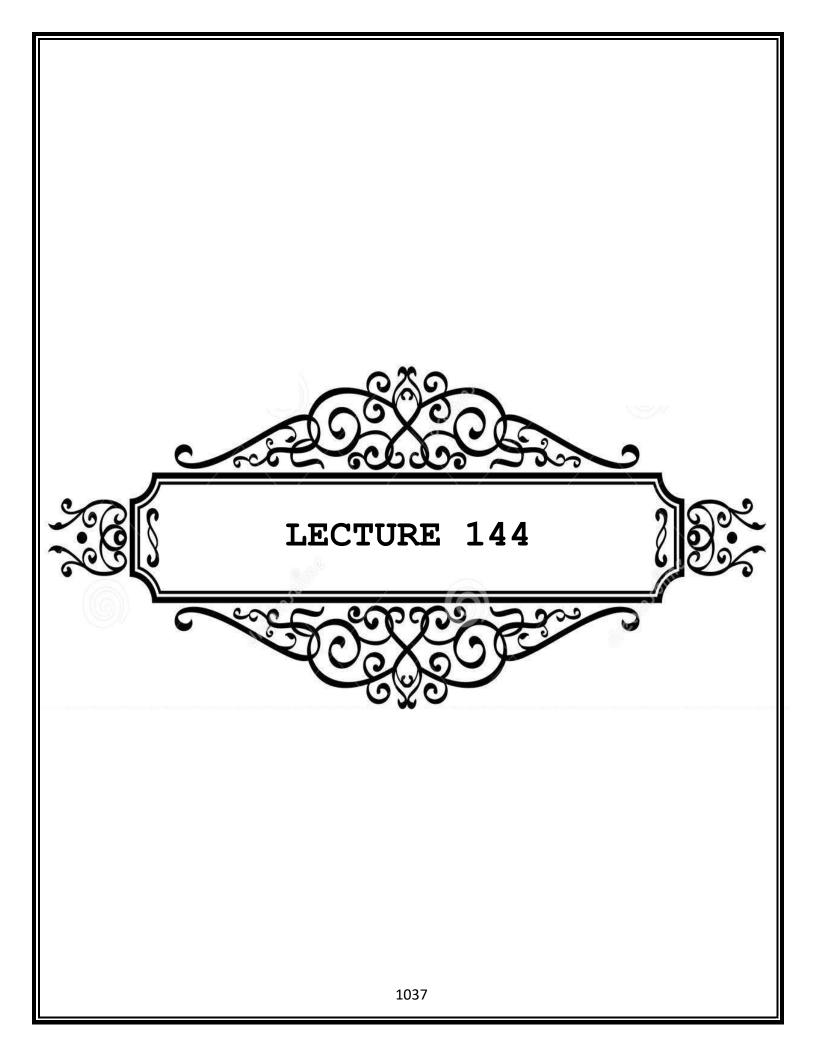
कूटस्थो ब्रह्म जीवेशावित्येवं चिच्चतुर्विधा । घटाकाशमहाकाशौ जलाकाशाभुखे यथा ।।१८।। The self as consciousness absolute is spoken of as Kutastha, Brahman, Jiva and Isvara, just as, for instance, Akasa, (ether) is called 'Pot - Akasa', 'all embracing Akasa, Akasa conditioned by water' and Akasa conditioned by cloud.' [ Chapter 6 – Verse 18 ]

घटावच्छिन्नखे नीरं यत्तत्र प्रतिबिम्बितः । साभ्रनक्षत्र आकाशो जलाकाश उदीर्यते ।।१९।। The sky with clouds and stars reflected in water contained in a pot which encloses space, is known as 'Akasa in water.' [ Chapter 6 – Verse 19 ]

महाकाशस्य मध्ये यन्मेघमण्डलमीक्ष्यते । प्रतिबिम्बतया तत्र मेघाकाशो जले स्थितः ।।२०।। The sky reflected in water particles forming a cloud suspended in space is known as 'Akasa in a cloud'. [Chapter 6 – Verse 20]

मेघांशरूपमुदकं तुषाराकारसंस्थितम् । तत्र खप्रतिविम्बोऽयं नीरत्वादनुमीयते ।।२१।। As a cloud is composed of a water in a particular state, it is therefore reasonable to assume the existence of the reflection of Akasa in a cloud. [Chapter 6 – Verse 21]

पूर्वपक्षतया तौ चेत्तत्त्वनिश्चयहेतुताम् । प्राप्नुतोऽस्तु निमञ्जस्व तयोर्नेतावताऽवशः ।।२२०।। (Doubt): Such disputation is a means to the understanding of Brahman. (reply): it may be so, but be careful to avoid being drowned helplessly in the sea of confusion. [ Chapter 6 – Verse 220 ]



### Lecture - 144

### Introduction:

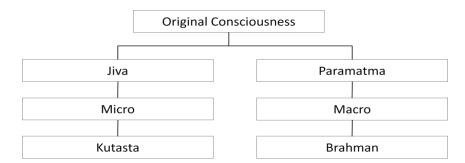
- Asi only at Original Consciousness level Paramartika level.
- At Vyavaharika level, Jivatma / Paramatma different.
- 1. Sthula / 2. Sukshma / 3. Karana / 4. Chidabasa Levels Micro / Macro.
- 4 levels difference.
- 5<sup>th</sup> level Original Consciousness no difference. Our assumption 5<sup>th</sup> level also Bheda.

# Shankya Yoga:

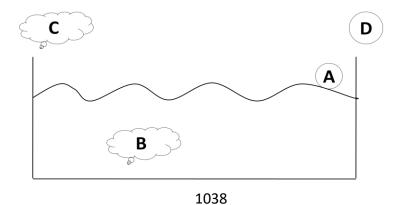
- Atma Bahutvam Asanga Chit Vibhu.
- Yoga See difference between 2 Jivas, Jivatma / Paramatma.
- Sankhya no god.

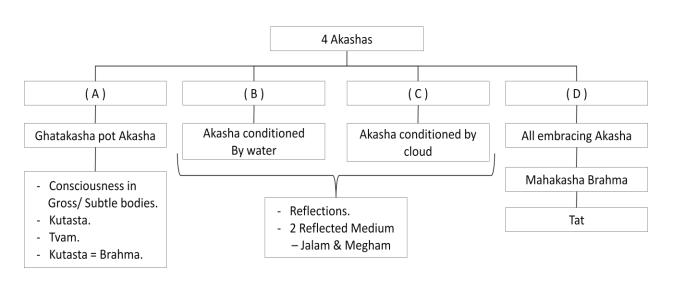
# **Upanishad:**

• Habit not suddenly removed.



• Chapter 6 – Verse 18 – 21 : At Original Consciousness level 2 names should not be given.





- From out mind Bheda Should disappear between me and Ishvara ( Vyavaharikam).
- 4 in Vyavahara plane Consciousness in 3 bodies + Chidabasa.

## **Taittriya Upanishad:**

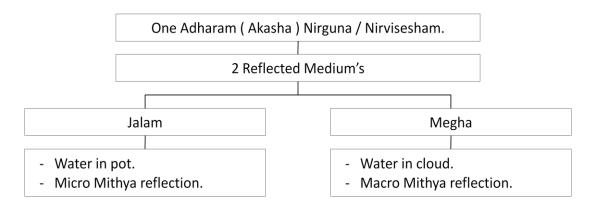
यतो वाचो निवर्तन्ते ग्रप्राप्य मनसा सह ग्रानन्दं ब्रह्मणो विद्वान् न बिभेति कदाचनेति तस्यैष एव शारीर ग्रात्मा यः पूर्वस्य ॥४॥ yato vacho nivartante . aprapya manasa saha . anandam brahmano vidvan.h . na bibheti kadachaneti . tasyaisha eva sharira atma . yah purvasya . | | || || || || ||

Whence all the speech turns back with the mind without reaching it (the eternal truth, the Brahman ), he who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [II-4-1, II-9-1]

- At Paramartika level only one substance Yatho Vacho Nivartante.. No name.
- 2 words temporary.
- Vyudusa negation of Micro / Macro.
  - negation of Kutasta / Brahma.

### Verse 225:

जलाभ्रोपाध्यधीने ते जलाकाशाभ्रखे तयोः । आधारौ तु घटाकाशमहाकाशौ सुनिर्मलौ ।।२२५।। In the last two aspects of akasas the conditioning adjunts are the water and the cloud, but their basis, the akasa of the pot and the unlimited akasa, is pure and unaffected. [ Chapter 6- Verse 225 ]

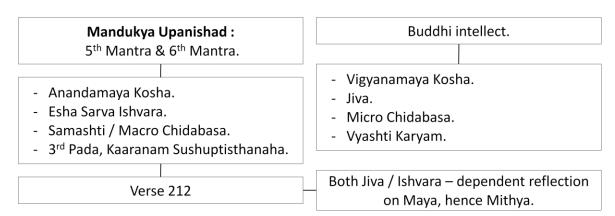


### Verse 226:

एवमानन्दविज्ञानमयौ मायाधियोर्वशौ । तदिधष्ठानकूटस्थब्रह्मणी तु सुनिर्मले ।।२२६।। The sheath of bliss and the sheath of intellect have as their conditioning adjuncts maya and the modifications of maya called buddhi respectively, but the basis of both is the one pure atman, which is immutable.

[Chapter 6 - Verse 226]

• Similarly Jivatma / Paramatma.



## Mandukya Upanishad:

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक्चेतोमुखः प्राज्ञ- स्तृतीयः पादः ४

yatra supto na kascana kamam kamayate, na kascana svapanam pasyati, tat susuptam, susupta-sthana ekibhutah prajnana-ghana eva-nandamayo hyananda-bhuk ceto-mukhah prajnah trtiyah padah. | | 5 | |

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (pada) is the prajna whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness - dream and the waking. [Verse 5]

## Mandukya Upanishad:

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ६

esa sarvesvara esa sarvajna eso-ntaryamy-esa yonih sarvasya prabha-vapyayau hi bhutanam. || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [ Verse 6 ]

आनन्दमयविज्ञानमयावीश्वरजीवकौ । मायया कल्पितावेतौ ताभ्यां सर्वं प्रकल्पितम् ।।२१२।। Maya has created isvara and jiva, represented by the sheath of bliss and the sheath of intellect respectively. The whole perceptible world is a creation of isvara and jiva. [ Chapter 6 – Verse 212 ]

- Both have Adhishtana Chaitanyam called Kutasta & Brahman.
- Nissamanya Visesham no General + Particular.

## Sankhya + Yoga:

At Original Consciousness level, no difference maintained said in verse
 222.

न तत्त्वमोरुभावर्थावस्मित्सद्धान्ततां गतौ । अद्वैतबोधनायैव सा कक्षा काचिदिष्यते ।।२२२।। (Reply): these two meanings do not accord with the advaita view. They postulate a difference between jiva and ishvara, but in the advaita doctrine there is no distinction between 'that' and 'thou'. Statements appearing to make such a distinction are only steps towards understanding of non-duality.

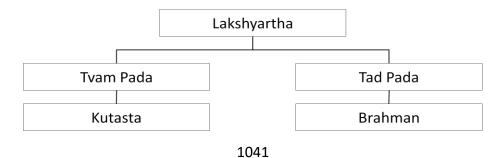
[ Chapter 6 – Verse 222 ]

• We don't have 2 Chaitanyam.

#### Verse 227:

एतत्कक्षोपयोगेन सांख्ययोगौ मतौ यदि । देहोऽन्नमयकक्षत्वादात्मत्वेनाभ्युपेयताम् ।।२२७।। As steps to our doctrine we use as illustrations the doctrines of Sankhya and Yoga. Similarly we accept and make use of the doctrine of the sheath of food, though we do not mean that the food – sheath is really to be identified with the atman. [ Chapter 6 – Verse 227 ]

 Before giving equation, in their mind set 2 Original Consciousness are there.



- For us, Sankhya useful in intermediary stage (before Muhurtam).
- All philosophies useful in the beginning but negated later.
- Annamaya Kosha Charvaka.
- Deha Atma Vadi, No Sat, Chit, No Sukshma, Karana.
- Ananda Maya + Vigyanamaya Koshas Sankhya.

### Verse 228:

आत्मभेदो जगत् सत्यमीशोऽन्य इति चेत्त्रयम् । त्यज्यते तैस्तदा सांख्ययोगवेदान्तसंमितः ।।२२८।।

The Vedantins will accept the doctrines of the followers of Sankhya and Yoga provided they give up the doctrine of the existence of distinction in atman, the doctrine of the reality of the world, and the doctrine of iswara being a separate and special Purusa. [Chapter 6 – Verse 228]

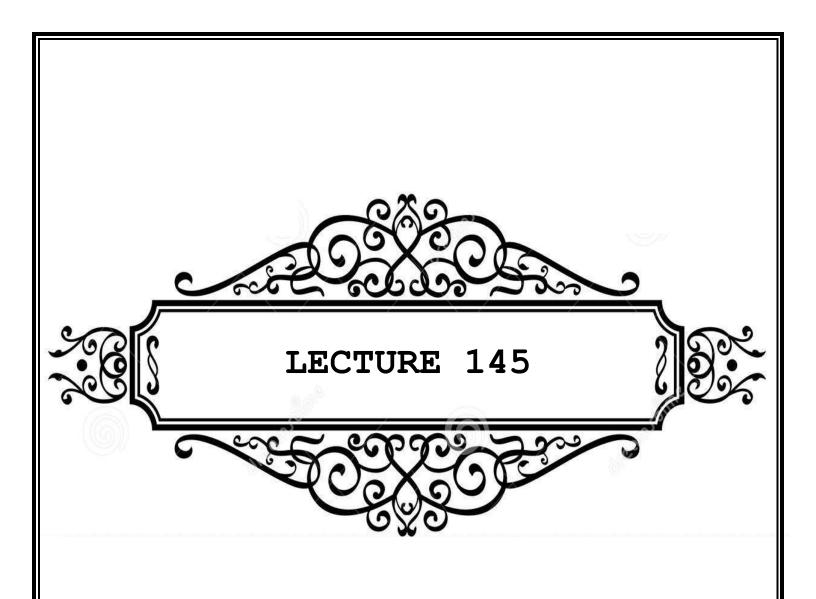
## Common Sankhya + Yoga + Vedanta :

• Asanga, Sarvagata, Chaitanyam -3 major differences.

Vedanta	Sankhya
<ul> <li>a) One Atma.</li> <li>b) Jagat Mithya:</li> <li>Sajatiya, Vijatiya, Svagata Bheda Rahita.</li> <li>c) Jivatma = Paramatma.</li> </ul>	<ul> <li>a) Many Atma / Jivas.</li> <li>b) Jiva / Jagat – Bheda.</li> <li>- Jiva / Ishvara – Bheda.</li> <li>- Jiva / Jagat / Ishvara – Satyam &amp; Atma.</li> <li>- World is reality.</li> <li>- Countless realities.</li> <li>c) Ishvara Anugraha only of Yoga.</li> </ul>

## **Buddhism**: Nagarjuna

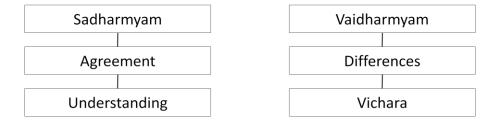
- Shunyavadi Nothingness.
- Reality without Prapancham.



### Lecture - 145

### Introduction:

## Tarqa:



## Vedanti:

- Suresvaracharya, Padmapada, Vachaspathi....
- All agree Brahma Satyam... Jagan Mithya... Jeeva Braheiva Na Paraha.
- Sadharmyam.
- Jiva Ishvara definitions different.
- Avacheda Vada, Pratibimba Vada, Abasa Vada, Prakirya Bheda.

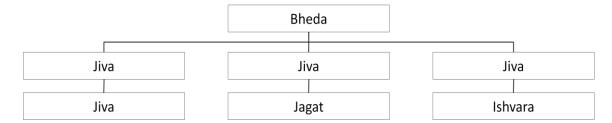
# Sankhya – Vedanta:

### Common:

• Jiva = Asanga Chit Vibhu.

### **Essence of Vedanta:**

• Vedanta negates all differences Abheda Siddhi, Advaita Siddhi.



- Advaitin refutes all Bhedas as Mithya unreal.
- All others Darsanas hold 3 Bhedas as Satyam.

No Ishvara

No Ishvara

No Ishvara

No Ishvara

No Ishvara

No Ishvara

Accepts 3 Bhedas

- No Jiva — Ishvara Bheda.
- Non believer of god.

• Sankhya, Yoga, Nyaya, Veiseshika – argue Jiva – Jiva & Jiva – Jagat Bheda.

## Vedantin:

Jiva – Jiva.
 Bhedas exists in Vyavaharikam
 Jiva – Ishvara.

Don't accept Agma – Dvayam.

## **Chandogya Upanishad:**

यत्र नान्यत्पश्यित नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्य त्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मत्यँ स भगवः कस्मि न्यतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति १

yatra nanyatpasyati nanyacchrnoti nanyadvijanati sa bhumatha yatranyatpasyatyanyacchrnotyanyadvijanati tadalpam yo vai bhuma tadamrtamatha yadalpam tanmartyam sa bhagavah kasmi npratisthita iti sve mahimni yadi va na mahimniti. || 1 ||

Sanatkumara said: Bhuma [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Narada asked, 'sir, what does bhuma rest on?' sanatkumara replied, 'it rests on its own power-or not even on that power [i.e., it depends on nothing else].' [7 – 24 - 1].

## Isavasya Upanishad:

यस्मिन्सर्वाणि भृतान्यात्मैवाभृद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः॥ ७॥

yasmin sarvani bhutani atmaiva - bhud vijanatah, tatra ko mohah kah soka ekatva - manu - pasyatah. || 7 ||

When, to the knower, all beings have become one in his own self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7].

• Advaitam is Paramartika Satyam.

### Verse 228:

#### Vedantin:

- 3 folded Bheda is non essential teaching not required for Moksha.
- What is required for Moksha?

- Discovering Asanga nature of Jiva, untainted, uncontaminated nature.
- Relationless relationship nature important.
- No Punya Papa Sanga, No Punar Janma, No Karma Phalam.
- Janma caused by Punya Papam which is caused by Sangha.
- No Aham in Asanga Atma.
- Only Jiva has Samsara problem, not Atma.
- Asangatvam of Jiva is essential teaching.
- Sankhya accepts Jiva's Asangatvam Asanga chit Vibhum.

### Verse 229:

जीवोऽसङ्गत्वमात्रेण कृतार्थ इति चेत्तदा । स्रक्चन्दनादिनित्यत्वमात्रेणापि कृतार्थता ।।२२९।। The Sankhyas hold that, for the jiva to achieve his object and be liberated, a knowledge of the eternal associationlessness of atman is enough. We reply that in their view he might just as well think that the pleasures which he obtains from flowers, sandalwood and so forth are also eternal. [ Chapter 6 – Verse 229 ]

- For Moksha form alliance with Sankhya.
- Focus on agreements and ignore differences.

### Purva Pakshi - View:

- Jiva Kritartaha fulfilled.
- Muktaha Bavati Jiva discovers Asangatva Nature and is Mukta.

## Vidya:

- As long as you accept real difference between Jiva, Jagat, Ishvara, each member will influence other.
- Within a field everything influences each other Big/small...
- Light takes 8 Minutes 33 Seconds to reach earth, solar flares in sun...
- Light travels 3 Lakh Kilometer / sec, magnetic field disturbances, feet on earth.
- Asangatvam in duality illogical, impossible.

- Can't pluck flower without disturbing a star.
- Asanga nature imaginary status in Sankhya illogical.
- Asanga Jiva not Vyavaharika Chidabasa but Paramartika Chaitanyam.

# **Drk Drishyam:**

- W.r.t. Adhistana Chaitanyam Original Consciousness Jiva Asanga.
- At Original Consciousness level no duality there is no Asanga Chidabasa illogical it is within duality.
- Lakshyartha Jiva Chit Asangaha. For Sankhya only one Vyavaharika Jiva real. Hence different from each other.
- Asanga Jiva, illogical in duality. Asanga Jivatva status of Sankhya is imaginary within Dvaitam, wishful thinking. Illogical is imaginary.
- Imaginary status will not solve real problem.

# **Example:**

- Imagine body healthy, permanently.
- Immunity eternal.

# Vidya:

 Instead of looking for Moksha for getting permanent Ananda, why can't you look for permanent pleasure from sense objects.

#### Purva Pakshi:

#### **Answer:**

No permanent sense objects.

# Vidya:

• Why can't you give imaginary permanent status and get permanent pleasure?

#### Purva Pakshi:

- Imaginary permanent pleasure can't give real permanent pleasure.
   Imagined status can't solve problem.
- Asangatvam in dualistic philosophy is imaginary. Only in Advaita I, the Original Consciousness can have Asanga Status.
- For me, no duality at all because they are unreal.

# Vidya:

Give intermediate Answer before giving original to tease him.

#### Verse 230:

यथा स्नगादिनित्यत्वं दुःसंपाद्यं तथात्मनः । असङ्गत्वं न संभाव्यं जीवतोर्जगदीशयोः ।।२३०।। Just as it is impossible to establish the eternal existence of pleasures derived form flowers and sandalwood, so it is impossible to establish the associationlessness of atman as long as the world and iswara are believed to be realities and ever-existing. [Chapter 6 – Verse 230]

#### **Hidden Answer:**

- Permanency of sense pleasure is imaginary, can't give permanent pleasure because permanency is illogical similarly Asangatvam of Jiva illogical imaginary status given by Purva Pakshi.
- When Purva Pakshi talks of Jiva, he is member of dualistic world who goes with Jagat + Ishvara – one member of Triad.
- Sashru Nirgamana Nyaya.
- Mother-in-law when daughter asks beggar to go she asks how can you go? Now I say .. You go away.

# Advaitin:

- I am Asanga Jivaha refers to Advaita Atma not one member of trial.
   Conditions different.
- Permanency of sense objects illogical....
- Permanent status is imaginary similarly Asangatva status of Jiva can't be logically established.

- As long as you accept distinct world and Ishvara, different form Jiva, plurality, world & Ishvara really exist.
- World & Ishvara really separate from Jiva. Differences real no Asangatvam of any 3.
- Ishvara takes Mantrya / Kurma / Varaha Avataras.
- Bagawan can't remain detached.

#### Verse 231:

अवश्यं प्रकृतिः सङ्गं पुरेवापादयेत्तथा । नियच्छत्येतमीशोऽपि कोऽस्य मोक्षस्तथा सित ।।२३१।। If Prakrti is imperishable as the Sankhyas say, she will continue to produce attachment in the Purusa even after the dawn of the knowledge of his complete isolation. If Iswara is eternal, he will continue to exercise control over the Purusa. In that case the poor Purusa will never have emancipation; his bondage will be real. [ Chapter 6 – Verse 231 ]

- In plurality, relationless impossible.
- Relation based problems = Samsara.
- World Prakrti will not allow you to remain quiet. Mind will have Shobhana / Ashobhana Adhyasa. Naiskarmya Siddhi introduction.
- Start as Jeevan Mukta... Intensity and expression varies when Sangha happens.

#### Gita:

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्संजायते कामः कामात्कोधो ऽभिजायते ॥२-६२॥ When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger. [ Chapter 2 – Verse 62 ]

- When man thinks, attachment arises..
- Once Raaga Dvesha comes, Pravirti + Nivritti comes.
- Take Vow for victory 10 coconuts it 1<sup>st</sup> class!
- Karma, Phala, Karma Phala Dhata come. Ishvara affects you.... Before world affects you, Ishvara affects you.

# **Bhaja Govindam:**

पुनरपि जननं पुनरपि मरणं पुनरपि जननी जठरे शयनम् । इह संसारे बहुदस्तारे कृपयाऽपारे पाहि मुरारे ॥ २१॥

Punarapi jananam punarapi maranam Punarapi janani jathare shayanam Iha samsare bahudustare Kripayapare pahi murare || 21 ||

Born again, death again, again to stay in the mother's womb! It is indeed hard to cross this boundless ocean of Samsara. Oh Murari! Redeem me through thy mercy. [ Verse 21 ]

- Then Punarapi Jananam...
- In Dvaitam, Vyavaharikam, Moksha impossible.
- · Prakrti produces and causes Apadayate Sangham.

#### Gita:

प्रकृतिं पुरुषं चैव विद्यनादी उभावपि । विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१३-१९॥ Know you, that matter (prakrti) and spirit (purusa) are both beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

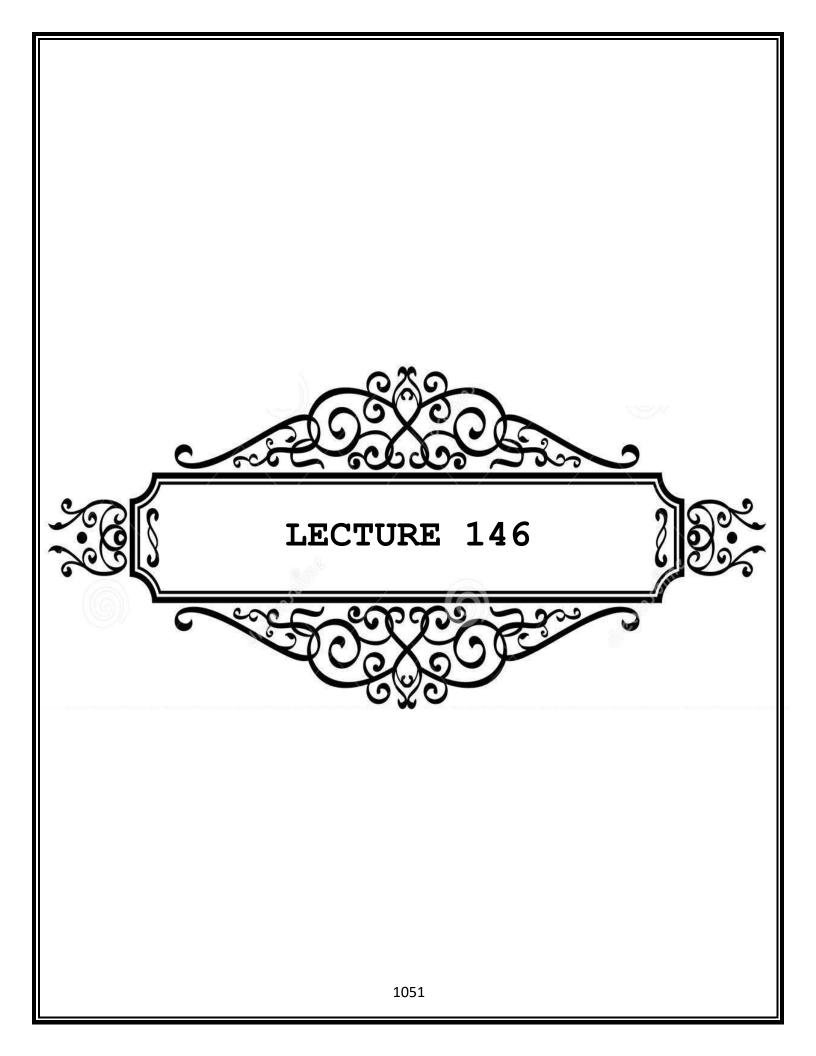
Can't stop with Jiva – Jagat & Jiva – Ishvara Sangat.

Jiva	Ishvara
<ul><li>Karma Phala Aadata.</li><li>Receiver.</li><li>Aasami.</li></ul>	- Karma Phala Data. - Giver. - Swami.

- Bagawan influences life by giving favourable and unfavourable experiences
   health & disease.
- Afflicts, influences, controls situations.
- When 2 relationships inevitable Jiva Jagat.

  Where is topic of Moksha

  Jiva Ishvara.
- No Moksha in Dvaitam.
- Dvitiyatvai Bayam Bavati.
- Where duality, there is anxiety.



#### Lecture - 146

## **Good Introduction:**

Verse 210 – Asi Pada starts.

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा । स्वप्रबोधं विना नैव स्वस्वप्नो हीयते यथा ।।२१०।। The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.

[ Chapter 6 – Verse 210 ]

- Advaita Jnanam alone gives liberation.
- Tvam & Tad Pada Lakshyartham is taken as Atma Chaitanyam.
- From Chaitanyam angle, we are talking of Aikyam.
- From Jada, Upadhi angle no Aikyam, Dvaitam only.
- We accept existence of Upadhi.

Individual level Samashti level	
Shariram.	Prapancha.

Atma Drishtya Anatma Drishtya	
- Advaitam.	- Dvaitam.
- Abheda.	- Bheda.

- Accepting Atma Anatma, there will be only Dvaitam.
- No difference between individual and total consciousness is established but there is a world – how are you going to account for?
- Unless you account for the world, Advaitam not established Vedantin has to necessarily talk about Mithyatvam of Jagat.
- Without talking about Jagat, Mithyatvam Advaitam never established.
- Jagan Mithyatvam is necessary conclusion established by Vidyaranya.
- Jiva, Jagat, Ishvara is relative truth Vyavaharika Satyam nice name for Mithya.

# **Sankhyas Alternative Solution:**

 Why dismiss world as Mithya let world be Satyam. Let Jivas be there as Satyam, don't require to come to Advaitam... we have to say everything unreal.

#### For Moksham:

- What's required understand.
- Jivatma = Asanga Chaitanyam like space Asanga nothing can influence me – Sanchita can't touch me... Agami can't touch me....
- Without falsifying world, accept reality of world.
- By only understanding Asanga Chaitanyam, Moksha.

#### Atma:

• Asanga Chaitanyam – in Sankhya + Vedanta.

#### **Question:**

जीवोऽसङ्गत्वमात्रेण कृतार्थ इति चेत्तदा । स्रक्चन्दनादिनित्यत्वमात्रेणापि कृतार्थता ।।२२९।। The sankhyas hold that, for the jiva to achieve his object and be liberated, a knowledge of the eternal associationlessness of atman is enough. We reply that in their view he might just as well think that the pleasures which he obtains from flowers, sandalwood and so forth are also eternal.[ Chapter 6 – Verse 229 ]

- Aham Asanga Atma Muktaha Asmi.
- Advaitam not required let there be duality. Only knowledge Atma Asanga.

# Vidya: Answer:

- As long as there is duality, Asangatvam is impossible.
- In duality Asangatvam not possible because every object affects every other object in creation Jiva will be affected by Jagat and influenced by Ishvara as long as you accept Jiva / Jagat / Ishvara  $\Delta$ .
- World affects Jiva by creating Sambandha, Sangam, relationship.

#### Verse 231:

• Prakrti in the form of world will create Sangha.

#### Gita:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥३-३५॥ Better is one's own duty, though devoid of merit, than the duty of another well discharged. Better is death in one's own duty; the duty of another is fraught with fear (is productive of positive danger). [Chapter 3 – Verse 35]

- Indriyasya Indriyas arthe..
- How Ishvara influences?
- Karma Adhyaksha + Phala Dhata will constantly give Sukham & Dukham.

Niyamya	Niyamyaka Sambanda
<ul> <li>Jiva.</li> <li>Controlled.</li> <li>Ishvara loves to give Ananda to all his children. Has power, omnipotent does everything, governed by law of Karma.</li> </ul>	- Controller called Antaryami has omniscience and compassion.



- Where is Moksha possible?
- Therefore transcend Jiva, Jagat, Ishvara and Upashanta. In which Jiva / Jagat / Ishvara not there.

# Sankhya:

• Advaitam – not required for Moksha.

#### Vedantin:

• Asangatvam possible only in Advaitam.

#### Ganda:

Special title – Asparsha Yoga relationless Yoga.

#### Verse 232:

अविवेककृतः सङ्गो नियमश्चेति चेत्तदा । बलादापतितो मायावादः सांख्यस्य दुर्मतेः ।।२३२।। (Doubt): the idea of attachment to the body and of control is due to ignorance. (reply): then you accept the conception of maya, which is a violation of the shortsighted Sankhya doctrine. [Chapter 6 – Verse 232]

# **Question:**

- As long as world Sanga.
- As long as Ishvara Niyama.
- With Sanga and Niyam where is Moksha?

# Sankhya:

- Sangha connection caused by ignorance misconception.
- No real Sangha world can't create problem.
- Avivekaha Kutaha Sangaha Bavati.
- Control caused by Ishvara born out of misconception not real.
- Unreal Sangha + Niyama caused by Aviveka.
- If relation caused by world is unreal, then unreal world can have unreal relationship.
- Real world has real relationship.

Dream money	Richness Caused	
<ul><li>Unreal.</li><li>Object unreal.</li><li>Relationship caused by object unreal.</li></ul>	- Unreal.	

- If Ishvara Mithya, Ishvara Niyama Mithya.
- If Prakrti Mithya Prakrti Sangha Mithya.
- Can't talk of Ishvara Jagat Satyatvam.

#### Verse 233:

बन्धमोक्षव्यवस्थार्थमात्मनानात्विमष्यताम् । इति चेत्र यतो माया व्यवस्थापयितुं क्षमा ।।२३३।। (Doubt): To account for the idea of individual bondage and release, the plurality of selves must be accepted. (Reply): this is unnecessary because Maya is responsible for bondage and release. [Chapter 6 – Verse 233]

- Go back to Verse 228, to understand this Sloka.
- Sankhya has to renounce 3 principles to join Advaitin.
  - a) Renounce Atma Bheda: Accepts many Jivas.
  - **b)** Jagat Satyam to be renounced.
  - c) Ishvara separate from Jiva has to be renounced.

# **B + C Explained:**

Why he should renounce Jagat Satyatvam.

# Verse 231 – 1<sup>st</sup> line:

- If you accept real world, can't renounce Raaga / Dvesha then no Moksha.
- To give up Sangha, you have to give up reality of world.
- Otherwise Sangha will be there Verse 231 2<sup>nd</sup> line.
- There is Ishvara separate from Jiva. Ishvara will do controlling. As controlled Jiva – can't be free.

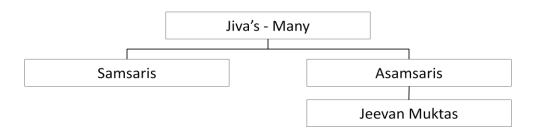
#### Advaita:

Negates Ishvara separately existing.

Sankhya	Vedanta	
Full of Atma Bahutvam.	Atma Ekatvam - Full	

# Sankhya:

Why I talk about plurality of Jiva?



- In Guru Sishya Sambhanda, one Samsari, another Asamsari.
- If both Asamsari, Sishya won't come to class.
- Since status different, many Jivas in Advaitam, all Jivas same. Can't explain

   one Samsari, one liberated to explain Bandah + Moksha, must accept

   Atma's Bahutvam.

Jnani	Ajnani	
Liberated	Bound	

# **Accept Plurality:**

- Karma Yoga / Upasana Yoga / Sravanam / Mananam / Ninidhyasanam Jeevan Mukta different. To accept 'Jivatma" Asangatva, world has to
  be Mithya.
- If world Satyam, Sangha will come.
- To establish freedom from control, say Ishvara Mithya.
- For Asangatvam, Moksha, accept no real world, no controller Ishvara. Have to accept Mithya Jagat / Ishvara...
- How do they come into existence. Mithya Sarpa born out of Mithya Ignorance.
- At cosmic level, for Mithya Jagat Mithya Ishvara cause.

At rope – snake level	At cosmic / macro level
Cause called Agnanam.	Cause called Maya Devi Mithyatvam.

- Sankhya explains Jagat with help of Maya.
- Once Maya is functioning, Bandah and Moksha is caused by Maya.

- Moksha definition = removal of bondage.
  - If bondage unreal, removal also unreal.
  - If rope snake unreal, its removal / running away unreal?
- Bandah / Moksha Vyavaharika Satyam Mithya.

Dream hunger	Vyavaharika Bandah	
Dream food	Vyavaharika Moksha alone can neutralise.	

- Plurality caused by difference is Mithya.
- There is no real plurality of Jiva.
- Only apparent plurality caused by Mithya Bandah / Moksha.
- Who does this job?
- Maya Devi organises division between Jivas. Makes Seeming Bandah + Moksha.
- Except Brahman, everything Mithya.

# Sankhya:

#### Verse 234:

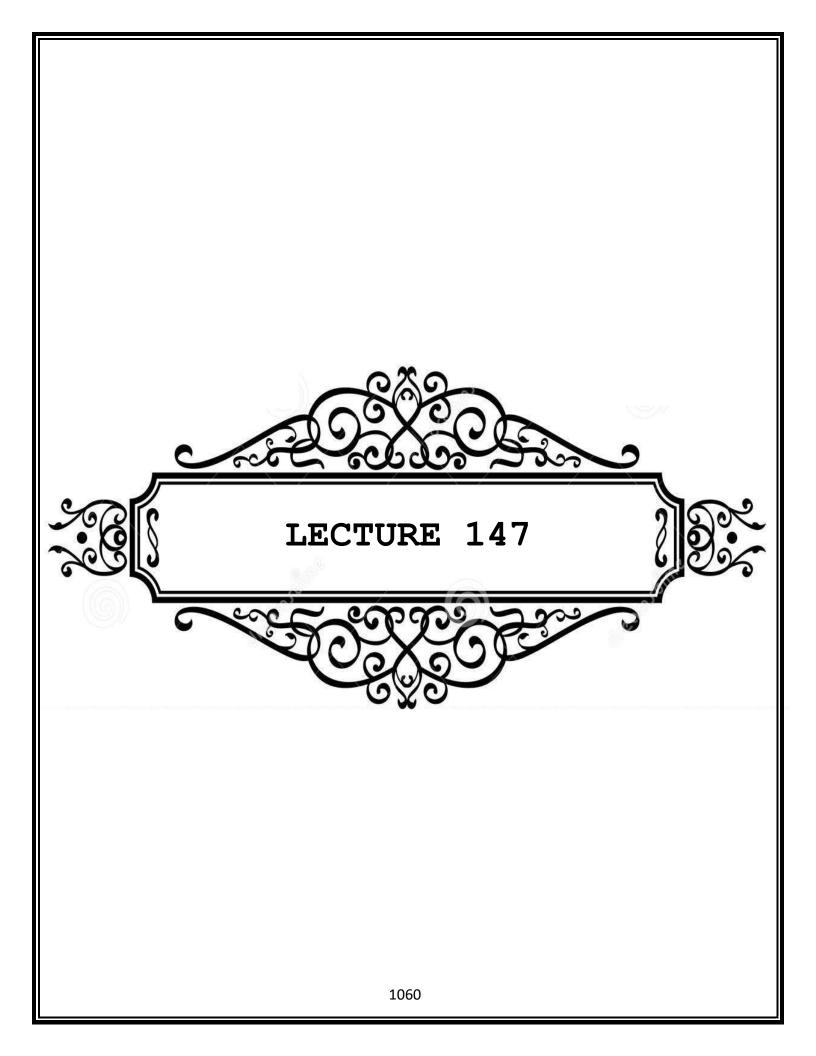
दुर्घटं घटयामीति विरुद्धं किं न पश्यिस । वास्तवौ बन्धमोक्षौ तु श्रुतिर्न सहतेतराम् ।।२३४।। Don't you see that maya can make the impossible appear possible? In fact, the sruti can tolerate neither bondage nor release as real. [Chapter 6 – Verse 234]

- How Maya arranges plurality in form of Jiva / Jagat / Ishvara Moksha,
   Bandah out of non dual Brahman?
- What are Mayas Tricus?
- Sat or Asat Karyam?

Sat – Karya Vadi	Asat Karya Vadi
<ul><li>Creation comes from existent creation.</li><li>Creation originates.</li><li>Existent need not originate.</li></ul>	<ul> <li>Creation comes from non – existent creation.</li> <li>non – existent creation can't do anything.</li> </ul>

Both illogical... origination = Verb requires noun...

- What Maya does can't be logically explained.
- Accomplishes impossible → logical contradiction.
- If non stoppable bullet hits imperishable wall what happens.
- Bullet not stoppable.
- Wall not penetrable.
- If you don't accept Maya What alternative you have?
- All is Satyam... Maya Mithya or Satyam.
- Dvaitin = Jiva / Jagat / Ishvara Bandah, Moksha all Satya.
- Sruti / Yukti Nirodha.
- What are logical problems?



#### Lecture - 147

# **Introduction:**

 Verse 210 – onwards Jivatma / Paramatma Aikyam... Asi Pada Moksha possible only through Advaita Jnanam.

मुक्तिस्तु ब्रह्मतत्त्वस्य ज्ञानादेव न चान्यथा । स्वप्रबोधं विना नैव स्वस्वप्नो हीयते यथा ।।२१०।। The liberation, however, can be obtained through the knowledge of reality and not otherwise. The dreaming does not end until the dreamer awakes.

[ Chapter 6 – Verse 210 ]

# **Corollary:**

- If Brahma is non-dual, world can't exist as 2<sup>nd</sup> real entity.
- If Brahma + world real, there will be duality Advaita Jnanam presupposes unreality of world.
- World unreal produced by "Maya" Devi.

# Sankhya:

- Let world be real only. Gain knowledge of Atma as Asangha.
- I / Asanga Atma am not affected by world.

# Vidya:

- If real world and real Atma... Atma will be affected by world.
- Kala Tatvam will come, duality means time & space. Time affects world / Atma. Atma can't avoid Kala Sambanda.

# Abyupethya Vada:

- Even if Atma Avoids Sangha, it can't avoid Kala in duality.
- What is proof?
- Jagrat + Svapna Dvaitam, Kala is there and affects.
- Sushupti No Dvaitam, No Kala experience.

# After Waking:

• Complain – overslept.

# We can't say:

- Let world be real and Atma be Asanga.
- Atmas Asangatvam requires world's unreality.

#### Have to know:

- a) Atma is Advaitam.
- b) World is Mithya.
- c) Advaita Atma not affected by Mithya world.

Who is responsible For Mithya world?

Maya extended to Bandah / Moksha also.

#### Next:

• If Bandha + Moksha Mithya, differences in Jiva caused by Banda & Moksha is also caused by Maya.

#### Next:

- If difference is Mithya, plurality of Atma is Mithya.
- Therefore, really one Atma is there. Not many Jivas are there Baddah /
   Mukta / Gradation of Jivas Brahmavit, Vara, Vareeyan not there accept
   Atma Ekatvam.

# Sankhya:

- Maya causes Baddah & Moksha Mithya OK.
- What is Maya? 15 Verses.
- Can't categorise Sat / Asat / Sad Asat.
- Can't say different or identical to Brahman.
- Advaitam logically weak system.

# **Vedantin:**

What is Bandah & Moksha?

# Sankhya:

- Bandah Moksha Satyam.
- Don't have to bring Maya, Mithya, logically disturbing.
- Let us say, Bandah + Moksha are Satyam....
- Have more logical problem Sruti / Yukti Virodha. Real bondage + Moksha logically improper.

# Logic:

# Gita:

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति । सर्वे ऽप्येते यज्ञविदो यज्ञक्षपितकत्मषाः ॥४-३०॥ Others, with well - regulated diet, offer vital-airs in the vitat-air. All these are knowers of sacrifice (yajna), whose sins are destroyed by sacrifice (Yajna).

[ Chapter 4 – Verse 30 ]

#### Bandah:

- · Real condition suffered by Jiva.
- Does it have beginning or end?
- Anaadi or Sa-adhi?
- Beginningless or with beginning.
- Anadi = Anantha.
- Beginningless = endless.
- Sankhya + Neiyaika Accept end of Banda.
- End of beginningless bondage inexplainable.

## Vedanta:

- Bandah = superimposition. Mithya has no beginning, but has end.
- Darkness / ignorance no beginning but can end.
- Mithya Anaadi + Sa Antha.
- When Bandah ends, Moksha begins... then Anityam.

Birth of Moksha, eternality – logical fallacy.

# 2 Logical Fallacies:

- a) Baddah is beginningless but Moksha comes.
- b) If Moksha comes, no permanence.

# Mandukya Upanishad:

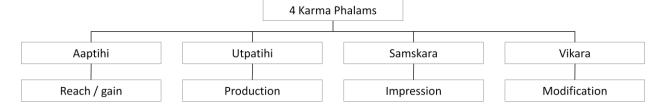
- Anandeha Bandasya Antatvam No Siyati.
- For Bandah with beginning, end will be there. If Anadhi Bandah has to end, Moksha has to come. Hence Bandah has to be superimposition. Ajnana Janyam – born of ignorance and seeming Moksha begins.
- Once you accept Ajnanam is cause of Bandah that Ajnam at cosmic level is called Maya.
- Bandah + Moksha are Mithya this is Yukti Virodha.

#### Sruti Virodha:

- If bondage real, Jiva requires time & effort to change condition from bondage to liberation.
- Fruit ripens requires condition, time, effort, Bandah to Moksha will be karma Phalam. (Real transformation).

# **Sruti Says:**

Moksha not real transformation in yourself.



# **Kaivalyo Upanishad:**

न कर्मणा न प्रजया धनेन त्यागेनेके अमृतत्वमानशुः। परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति॥३॥

na karmaṇā na prajayā dhanena tyāgenaike amṛtatvamānaśuḥ | pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti || 3||

Not by work, nor by progeny, nor by wealth, but by renunciation alone, immortality is attained. Higher than heaven, seated in the cave of the intellect, it shines, which the seekers attain. [1-1-3].

- Moksha = Result of Jnanam. Knowledge does not transform object of knowledge. Knowledge only reveals a fact 4<sup>th</sup> Brahma Sutra – Tattu Samanvayat.
- Moksha through Jnanam means Jnanam reveals a fact I was, am, will ever be liberated.
- Liberation eternal fact.
- I am bound is a notion / error / thought / Adhyasa in the mind.

# Example:

- Have feeling, there is coin on forehead hitting head 3 times Sthula / Sukshma / Karana – drops off!
- Coin does not fall how to remove coin?
- Show mirror remove notion I have coin.
- Don't remove coin no coin on forehead. Guru showing mirror to Sishya in every class, showing Bandaha Mithya, then alone knowledge is solution.
- If real bondage, knowledge not solution.
- Knowledge only to remove notion real Bandah + liberation, Veda can't remove, accept, tolerate.

#### Verse 235:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ।।२३५।। The sruti declares that in fact there is no destruction and no origination; none in bondage and none engaged in practice for liberation; no aspirant for liberation and none liberated. This is the transcendental truth. [Chapter 6 – Verse 235]

 Non-bondage + non-liberation is reality. Eternal, changeless Atma is Reality.

# Sruti: Taittriya Upanishad

```
ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्रुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति । । १ ।।
```

om brahmavidapnoti param, tadesa bhyukta, satyam jnanamanantam brahma, yo veda nihitam guhayam parame vyoman, so snute sarvan kaman saha brahmana vipasciteti. | | 1 | 1 |

Om, the knower of Brahman attains the supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [II-I-1]

# 10 Upanishad's:

S. No.	Upanishads
1.	Isavasya Upanishad.
2.	Keno Upanishad.
3.	Katho Upanishad.
4.	Prasno Upanishad.
5.	Mundak Upanishad.

S. No.	Upanishads
6.	Mandukya Upanishad.
7.	Taittriya Upanishad.
8.	Aitareya Upanishad.
9.	Chandogyo Upanishad.
10.	Brihadaranyaka Upanishad.

- · Kaivalyo Upanishad .
- Svetasvatara Upanishad.
- Brahma Bindu Upanishad.
- · Amrita Bindu Upanishad.

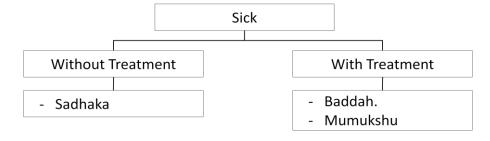
Not there because of Shankara Bashyam .

Mandukya Upanishad	
Mandukya Upanishad: - Na Nirodha [II – K - 32 ] - No Nashaha Maranam at atma level.	- At Jiva level Maranam at Micro + total Macro level – unreal.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥ na nirodha na cotpattir-na baddho na ca sadhakah na mumuksur - na vai mukta ityesa paramarthata | | 32 | |

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II - K - 32]

- Na Cha Utpatti Birth unreal.
- Na Cha Baddah no seeker.
- What is real?
- Asadhaka, Abaddah Jiva.



One desirous of Moksha also Mithya.

Sadhaka	Mumukshu
<ul><li>Trying to get Sadhana Chatushtaya</li><li>Sampatti.</li><li>Arurukshaha.</li></ul>	<ul> <li>Passed Sadhana Chatushtaya Sampatti exam.</li> <li>Chapter – 6 – Gita – Aarudaha.</li> </ul>

#### Na Mukta:

Moksha Purusha not there from Paramartata angle. All Mithya.

# Vyavaharika Drishti:

All Satyam.

#### **Dreamer Drishti:**

• Food / hunger / tiger real.

# Waker Drishti:

• All Dream, Mithya.

#### Moksha Purusha:

• Waking, Mithya (Paramartika Drishtya).

# Vyavaharika Drishtya:

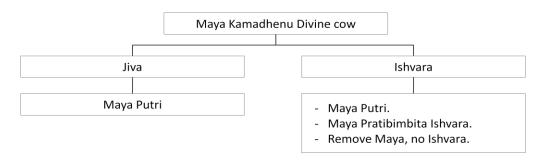
- Bondage + Moksha real Satyam.
- After Vyavaharika liberation say both Mithya.

Before knowledge	After knowledge
- Teaching Satyam. - Samsara Satyam.	- Teaching Samsara & Mithya.

#### Verse 236:

मायाख्यायाः कामधेनोर्वत्सौ जीवेश्वरावुभौ । यथेच्छं पिबतां द्वैतं तत्त्वं त्वद्वैतमेव हि ।।२३६।। Maya is said to be the desire – fulfilling cow. Jiva and Ishvara are its two calves. Drink of its milk of duality as much as you like, but the truth is non – duality. [Chapter 6 – Verse 236]

• Baddah + Moksha – Products of Maya Devi (mother).



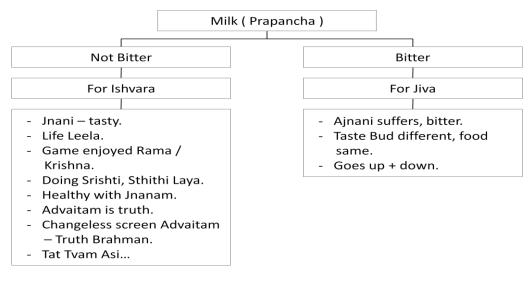
- Maya resting on Brahman.
- Once Born, no time, Maya, Jiva, Ishvara Anaadi.
- Once plurality comes, Banddah + Moksha are Vyavaharika Satyam.

Bandah + Moksha	Let them Drink / experience
<ul><li>Milk from Maya.</li><li>Drunk by Jiva – Calf.</li></ul>	- Dvaita Prapancha drink.

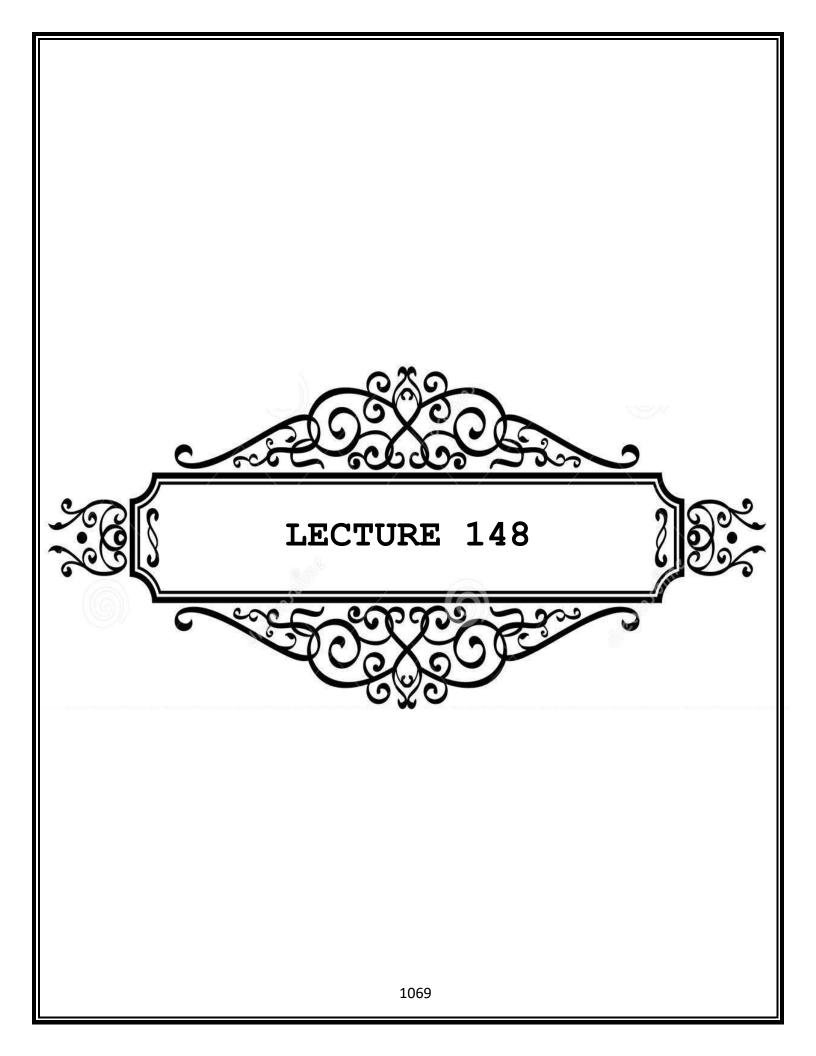
#### Gita:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥४-७॥ Whenever there is decay of righteousness, O Bharata, and rise of unrighteousness, then I manifest myself. [Chapter 4 – Verse 7]

- Ishvara experiences world... Dvaita Prapancha. Yada Yada hi Darhmasya... takes Avatara.
- Dvaita Prapancha given by Maya Kamadhenu.



- In reality Brahman No Jiva / Jagat / Ishvara.
  - No Dvaita Prapancha.
  - No Bandah / Moksha.



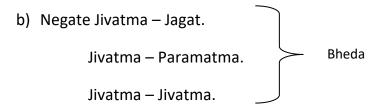
#### Lecture - 148

#### Introduction:

Verse 210 – onwards – Asi Pada -

# **Through Advaita Jnanam alone:**

a) Moksha possible.



One Atma seemingly divided into 3.

c) Negate Atma – Anatma Bheda.

How we negate spirit – matter duality?

- Matter not 2<sup>nd</sup> substance / 2<sup>nd</sup> thing.
- Don't negate experience of matter but negate reality of matter.
- Anatma matter experienced but can't count as 2<sup>nd</sup> thing. Therefore Chetana Atma alone is there. It alone was, is, will be there.
- Note writing, class, recording, all பொய், false.

# Mandukya Upanishad:

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२॥

na nirodha na cotpattir-na baddho na ca sadhakah na mumuksur - na vai mukta ityesa paramarthata || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the supreme truth. [II - K - 32]

- Na Nirodha, na Chotpatti, is reality, Paramartata.
- Who is responsible for fiction?

#### Verse 236:

 Maya Devi is Author – Kamadhenu for Jiva + Ishvara – how Maya responsible.

Jiva	Ishvara
- Reflection in Malina Satwa	- Reflection in Sthula Satwa
Pradhana Maya.	Pradhana Maya.

- Both require Maya Jada matter medium.
- To reflect 1<sup>st</sup> Chapter: Panchadasi.

# **Example:**

- Chatur Vidha Akasha.
- Megha Akasha + Jala Akasha both reflection.
- Reflection requires medium.
- Who provides medium? Maya.
- Maya never came.. Anaadi...
- In Anaadi Maya, Jiva + Ishvara reflected.
- Anaadi Ishvara creates Anaadi Jagat for Anaadi Jiva.

#### Gita:

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे । रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥८-१८॥ From the unmanifest, all the manifest proceed at the coming of the 'day'; at the coming of 'night', they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Creation never begins... it is manifestation of already present creation.
- Pralayam = Unmanifest of Prapancha.

# **Example:**

- Spreading shop wave = Manifestation.
- Closing shop = Unmanifest. Pralayam Prapancha ever is, ever will continue but no Dvaitam.
- World = Product of Maya.
  - = Reflection of Maya. (Jiva + Ishvara).

- Brahma = Satyam, everything else Mayikam.
- Aham = Satyam, Jagan Mithya.

# **Example:**

- Jiva + Ishvara calf of Maya as micro + macro reflections.
- Both experience Dvaitam created by Maya.

## Gita:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सुजाम्यहम् ॥४-७॥ Whenever there is decay of righteousness, O Bharata, and rise of unrighteousness, then I manifest myself. [Chapter 4 – Verse 7]

- Ishvara experiences superior attributes.
- Brahma is Nirgunam doesn't have inferior or superior attributes.

#### Jiva:

- Experiences Dvaitam, Samsara, Ajnani, does not know it is Mithya.
- Dvaita Anubava not cause of Samsara. Muktas experience Dvaitam –
   Pashyan, need not sit in Samadhi, close eyes, not remove thought, let sense organs be open. Let Dvaita Experience continue.
- Dvaita Satva Buddhi = Samsara Kaaranam.

#### Jnani: Gita:

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हृतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना॥ ४.२४॥ Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

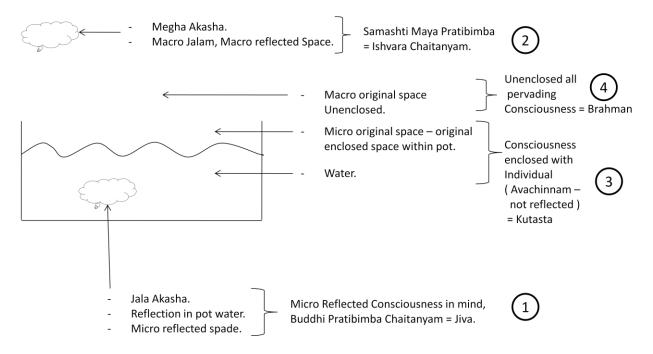
- No Satyatva Buddhi.
- Jeeva suffers Samsara because of Satyatva Buddhi.

#### Verse 237:

कूटस्थब्रह्मणोर्भेदो नाममात्रादृते निह । घटाकाशमहाकाशौ वियुज्येते निह क्वचित् ।।२३७।। The difference between Kutastha and Brahman is only in name; in reality there is no difference. The Akasa in the pot and the unlimited Akasa are not Distinct from one another. [ Chapter 6 – Verse 237 ]

• Akasha Drishtanta.

#### Akasha / Chaitanyam



# Notes:

- a) Micro Reflected Consciousness Jiva ≠ Macro Reflected Consciousness Ishvara.
- b) Micro Original Consciousness Kutasta = Macro Original Consciousness Brahman.

Micro Reflected Consciousness		Macro Reflected Consciousness		- Vachyartha.
Jiva	<b>≠</b>	Ishvara		- Differences in reflection.
Alpagya	<b>≠</b>	Sarvagya		
Kutasta Original Consciousness Ghatakasha	=	Brahman Original Consciousness Mahakasha	] -	Aikyam revealed through Tat Tvam Asi.
Tvam Pada Lakshyartha	=	Tat Pada Lakshyartha	-	Nama Bheda, Natu Nami Bheda.
Micro Original Consciousness	=	Macro Original Consciousness		

- Ghatakasha always one with Mahakasha.
- Enclosed space smaller 2 liter capacity.

Unenclosed space accommodates infinite galaxies.

# Space inside Pot Is small is illogical conclusion

Water inside pot can say small water

# All pots in one space

Fact

- Consciousness inside my body small illogical.
- All bodies inside one indivisible Chaitanyam Sakshi Brahman.
- No micro Original Consciousness / macro Original Consciousness.

# Svetasvatara Upanishad:

यो ब्रह्माणं विद्धाति पूर्व यो वै वेदांश्च पहिणोति तस्मै । तं ह देवं आत्मबुद्धिमकाशं ग्रुग्नुश्चैर्वे शरणमहं पपद्ये ।। १८ ॥ निष्कलं निष्कियं शान्तं निरवद्यं निरक्षनम् । अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥ yo brahmanam vidadhati purvam yo vai vedam's ca prahinoti tasmati I
tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye II 18 II
niskalam niskriyam santam niravadyam niranjanam I
amrtasya param setum dagdhendhanam ivanalam II 19 II

He who at the beginning of creation projected Brahma (universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation i go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 – Verse 18, 19]

• Nishkalam, Niravayavam – Brahman.

#### Verse 238:

यदद्वैतं श्रुतं सूष्टेः प्राक् तदेवाद्य चोपरि । मुक्ताविप वृथा माया भ्रामयत्यखिलाञ्जनान् ।।२३८।। The non – dual reality, as declared in the sruti, existed before creation, exists now and will continue to exist in dissolution; and after liberation Maya deludes the people in Vain. [ Chapter 6 – Verse 238 ]

# **Consolidating teaching:**

- Advaitam Brahma is, ever will be.
- It was present before creation.

# **Chandogya Upanishad:**

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सञ्जायत ॥ ६.२.१॥ sadeva somyendamagra asidekamevadvitiyam; taddhaika ahurasadevedamagra asidekamevadvitiyam asmadasatah sajjayata. || 1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6-2-1]

- Advaitam Brahma existed before creation.
- Advaitam newer goes off in Pralayam nor comes in srishti.
- Peoples misconception see saw philosophy.

# Vidya:

While experiencing Dvaitam, Advaitam continues.

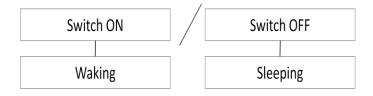
# **Katho Upanishad:**

मनसैवेदमाप्तव्यं नेह् नानाऽस्ति किञ्चन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११॥

manasai-vedam aptavyam, neha nanasti kincana, mrtyoh sa mrtyum gacchati, ya iha naneva pasyati. || 11 ||

Since the effects of maya are undeniably manifest , its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the atman) it is always inoperative and hence negligible. [ II - IV - 11 ].

- Upanishad doesn't say = There was no duality.
- Upanishad doesn't say = There is no duality.
- Advaitam exists in 3 periods of time.
- Advaitam alone is.



- Something seemingly happens on In screen of Consciousness.
- Akashat Vayuhu, Vayor Agnihi.
- Maya confuses Jivas by creating a seeming duality, experiential duality, which is not a problem.
- It covers mind with Aavarna Shakti. Unreal appears real. Watching serial not a problem but taking it as real is problem. Which is Aavarna Shakti of Maya. Confuses all – no cause... Why Maya? Beautiful glory of creation..
   Why abolish? Requires understanding of Mithya – Mahima – glory of Ishvara.
- Not understanding Maya threat understood Maya Aabaranam.
- Maya = 3 knots 3 hoods Sattva / Rajas / Tamas.
- Need not remove Maya.

#### Verse 239:

ये वदन्तीत्थमेतेऽपि भ्राम्यन्तेऽविद्ययाऽत्र किम् । न यथापूर्वमेतेषामत्र भ्रान्तेरदर्शनात् ।।२३९।। ( Doubt ) : even the knowers, who attribute the world to maya, are seen to be engaged in worldly pursuits. So what is the use of realization? (reply): no, he is not deluded as before. [ Chapter 6 – Verse 239 ]

- Need not / Can't stop Dvaita Anubava.
- Sense organs meant to reveal Dvaitam only.

# Arjuna:

#### Gita:

अर्जुन उवाच । स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव । स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम ॥२-५४॥ Arjuna Said: What, o Kesava, is the description of him who has steady wisdom and who is merged in the super conscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

- No difference in appearance.
- Jnani also hungry, thirsty, sick... eats food, drinks water, takes medicine but knows it is all Mithya. Maya responsible for Dvaitam. Also deluded, has Prakirti, Nivriti.
- Has knowledge Advaita satyam / Mithya Dvaitam.
- Or Aham Satyam / Jagan Mithya
- What is Prayojanam?

# Vidya:

#### Gita:

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥३-२५॥ As the ignorant men act from attachment to action, O Bharata, so should the wise men act without attachment, wishing the welfare of the world.

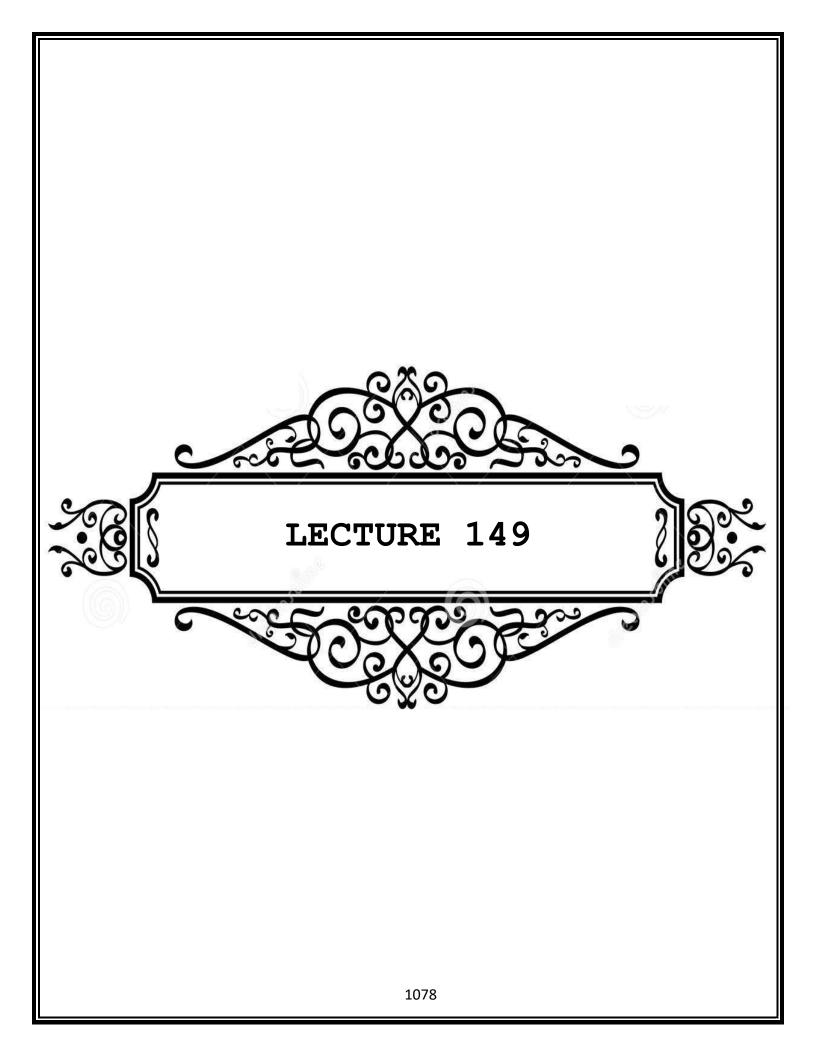
[Chapter 3 – Verse 25]

• Difference in presence & absence of attachment & attitude. Duty he does .

#### Father:

- Contributory role for children.
- Not controlling role of their future, I do my role. What they do, not under my control internal detachment. Removes worry, disturbance, frustration.

- Internal difference not external.
- Why difference caused?
- When Dvaitam is Satyam.... Attachment stronger.
- When Dvaitam is Mithya.... Attachment weaker / come.
- Attachment to shell silver gone when it is known it is fake.
- In Mithya Prapancha no attachment Raaga Dveshas diluted, neutralised.
- Worry means, attachment strong, Satyatva Buddhi.
- Vedanta not strong, only in lip, not in heart.



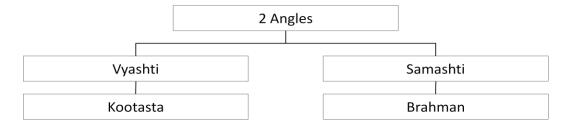
#### Lecture - 149

#### Introduction:

- Verse 210 onwards Jivatma / Paramatma Aikyam...
- As revealed in Asi Pada of Mahavakyam.
- Oneness of Tvam (Kootasta Chaitanyam) / Tad Brahma Chaitanyam Pada -Lakshyartha revealed.
- From their own standpoint oneness no Bheda.

# Vyavaharika Drishti:

Look at Chaitanyam from.



- What is, was, will be is one Chaitanyam.
- Bandah, Sadhana, Moksha, Srishti, Sthithi, Laya caused by Maya Shakti.
- Don't take Maya seriously and get confused.
- What is the use of knowing Panchadasi?

Vachyartha	Lakshyartha
Bheda Asti	Bheda Nasti

# Sarvam Maya:

- Transformation of Panchadasi inside cognitive, invisible.
- Way Jnani looks at birth, death, world is different.
- Advaita Atma Aham subject.
- Real I observer, Chaitanyam.
- Anatma Jagat Mithya.

- Previously Dvaitam Satyam, Atma I Apoornaha.
- Now Samsara Branthi gone.
- Before 2 causes of Samsara.



• 2 misconceptions gone, Adarshanat.

#### Verse 240:

ऐहिकामुष्मिकः सर्वः संसारो वास्तवस्ततः । न भाति नास्ति चाद्वैतमित्यज्ञानिविनिश्चयः ।।२४०।। The ignorant are convinced that the happiness and grief which the world and heaven offer are real; so they do not perceive non – duality, nor think it exists.

[ Chapter 6 – Verse 240 ]

- Right knowledge = Jnani.
- Misconception = Ajnani.

# Ajnani:

- Considers Iha Loka, para Loka as supreme reality.
- What about I observer Atma?
- Atma Anatma given same order of reality.
- Will only see Dvaitam I + observed world.
- I am one of the things in creation.
- I am within Dvaita Prapancha.
- If observer & observed in same order of reality, will see only Dvaitam.
   Negates Advaita Atma totally.
- No nondual reality, Na Bhati. Nobody experiences non dual reality.
- We experience Drishyam + Drk. No Advaita Brahman.
- Na Bhati / Nasti never existent conclusion of Sankhya / Yoga / Nyaya / Dvaita / Visishta Advaita.

Scripturally literate.

#### Siddantin:

#### Gita:

या निशा सर्वभूतानां तस्यां जागर्ति संयमी । यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥२-६९॥ That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the sage (Muni) who sees.

[ Chapter 2 – Verse 69 ]

- Advaitam really there. No Dvaitam. Advaitam alone is. Difference not physical, sensorily – only, is wisdom.
- Verse 240 : Ajnani Vision.
- Verse 241: Jnani Vision.

#### Verse 241:

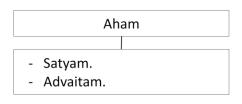
ज्ञानिननो विपरीतोऽस्मान्निश्चयः सम्यगीक्ष्यते । स्वस्वनिश्चयतो बद्धो मुक्तोऽहं चेति मन्यते ।।२४१।। It is clearly seen that the conviction of the knower's is opposed to the conviction of the ignorant. They are free or fettered according to their conviction. [ Chapter 6- Verse 241 ]

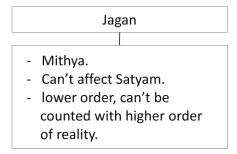
- Firm knowledge of Jnani diagonally opposite to Ajnanis misconception. Wisdom not shaken...
- Experience flat earth. Knowledge earth spherical not disturbed.
- Experience rising sun. wisdom earth moving in opposite direction.
- Clear knowledge not shaken by opposite experience.
- Stars = Experienced Small.
- Reality = Star can accommodate many earths.

#### Advaitin:

- Not disturbed by Dvaita Anubava. Dvaita Anubava can't shake Advaita Jnanam.
- Who is liberated & bound?
- Depending on conclusion, we are Baddah or Muktah, Sva Nishchitaha.

- Type of experience doesn't cause bondage / liberation. Blame not people / world / Behavior / Rahu / Ketu.
- My conclusion Reflected Consciousness = Atma / Anatma decides Mukti.
   Depends on our cognitive personality based on knowledge, I am bound or Mukta.
- Thus how one looks upon oneself. This vision is cause of bondage / liberation.
- If both Drk + Drishyam real, Drk is Puny individual, Drishyam Vast, uncontrollable, unsustainable.
- If both real, I look at myself as constantly afflicted Samsari.
- When am I going to conquer Prarabda, Sanchitam, by Prayaschitam?
- No Sadhana worth doing if both real permanent Samsari.
- Can't get freedom from entrapment of world.
- Drishya Satyatva Darshanam leads to bondage.
- Recognise Dvaitam has lower order of reality, includes time & space, part of Drishya Prapancha.





- In Advaitam alone, I see myself alone and in that alone Moksha possible.
- Advaita Jnanena eva Moksha, transformation.
- Jnani like lion will never get one thought pattern "I am helpless".
- Similarly Jnanis thought = I am Brahma Asmi in mind has strength body is greying & will fall...
- Ekomataha Yoyam

Krisho Aham Aparichedaha

Svapne pi Vidha Chinta

Mrig endrasya na Jayate.

 Even in ICU.. Aham Brahma Asmi – world can't affect me – I am higher order of reality – Satyam.

#### Verse 242:

नाद्वैतमपरोक्षं चेन्न चिद्रूपेण भासनात् । अशेषेण न भातं चेदुद्वैतं किं भासतेऽखिलम् ।।२४२।। ( Doubt ): the non-dual reality is not directly perceptible. (reply) : this is not so, for reality is self — evident in the form of consciousness, ( Doubt ) : it is not fully known. ( Reply ) : is the world fully known to you? [ Chapter 6 — Verse 242 ]

# Important topic:

- Removes fundamental doubt of Advaitic student.
- I have Advaita Jnanam but fear, anxiety, worry, problems also there. Written good notes.
- What is gap between knowledge & liberation?
- Don't have Aparoksha Advaita Anubava, Advaita Nischaya, no direct experience.
- Samsara + Knowledge both existing.

#### Teacher:

- Advaitam always experienced directly in what form?
- Chid Chaitanya Rupam all the time, I am Consciousness.

#### Student:

- I am not experiencing total all pervading Poorna Chaitanyam. Experiencing consciousness only in one body. Have only partial experience of Advaita Chaitanyam.
- Therefore not liberated must see Chaitanyam sitting somewhere?

#### Teacher:

 Not experiencing Dvaitam in totality also. Dvaitam so Vast. See only here, not there.

#### Verse 243:

दिङ्मात्रेण विभानं तु द्वयोरिप समं खलु । द्वैतसिद्धिवदद्वैतसिद्धिस्ते तावता न किम् ।।२४३।। Both duality and non – duality are partially known. If from this partial experience you infer the truth of duality, why should you not from same premises infer the truth of non – duality? [ Chapter 6 – Verse 243 ]

# **Apetiser Argument:**

## Teacher:

- Your comment common to both Dvaitam + Advaitam.
- Why Ding Matram? Eka Desha partial to Dvaitam.

#### Verse 244:

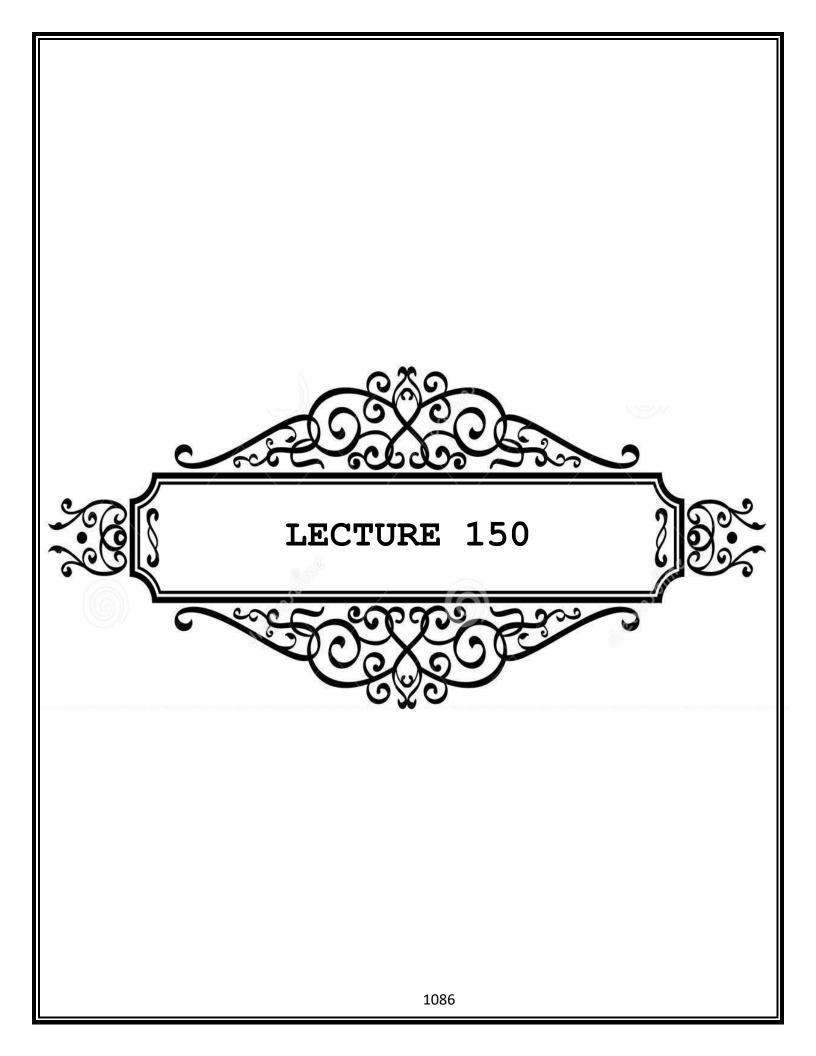
द्वैतेन हीनमद्वैतं द्वैतज्ञाने कथं त्विदम् । चिद्भानं त्विवरोध्यस्य द्वैतस्यातोऽसमे उभे ।। २४४।। ( Doubt ) : Duality contradicts non – duality. So when duality is seen manifest every-where, how can you infer its opposite principle, non – duality? Our consciousness does not contradict duality; so our position is stronger than yours. [ Chapter 6 – Verse 244 ]

# Very good real argument:

- Experience directly Chaitanyam.
- Have Aparoksha Jnanam of Chaitanyam but Aparoksham Jnanam of Chaitanyam can't be called Advaita Jnanam because Chaitanyam does not have Advaitam status, When I experience Chaitanyam along with Body / Mind thought & world.
- Experience of Chaitanyam direct but Chaitanyam does not enjoy non dual status – why?
- It will enjoy non dual status only when it has nothing else along with Chaitanyam.
- When will Chaitanyam enjoy non dual status? Only when 2<sup>nd</sup> thing absent – Dvaita Hinam Chaitanyam.
- Not experienced Advaita Chaitanyam.
- Experiencing world along with Chaitanyam. As long as Dvaita Anubava co exists, Chaitanya Anubava will not be non – dual.

- Upon desk Experience book + chip.
  - Book can't be nondual object on desk because of 2<sup>nd</sup> thing.
  - Book nondual when I drop others.
- Have no Advaita Anubava inspite of Chaitanya Anubava.
- Have experience of consciousness but no experience of nondual consciousness because experience of consciousness is obstructed by consciousness with other things.
- Therefore knowledge obstructed by worldly thoughts. Therefore don't have Aparoksha Anubava.
- Therefore still Samsari.
- Chaitanya Anubava does not obstruct Dvaita Status of world.





#### Lecture - 150

## Introduction:

- Advaita Nishchaya arrived through Mahavakya Vichara.
- Cause of liberation can never be Dvaita Nishchaya. It is cause of bondage only.
- Samsari or Mukta depends on Advaita or Dvaita Nishchaya.
- Through Mahavakya Vichara, don't have Advaita Nishchaya but have Advaita Jnanam. Don't have direct experience of Advaitam.

# Vidya:

- Advaitam = Atma = Brahman = Chaitanyam, directly experienced all the time, pinch & know you are conscious.
- Chaitanyam directly experienced therefore Advaitam directly experienced because Chaitanyam and Advaitam are one & same.

## Student:

• Chaitanya Aparoksha Anubava can't accept as Advaita Anubava.

#### Reason:

- If experiencing Chaitanyam alone without object, can say Chaitanyam is non dual.
- Advaitam means without second.
- Chaitanya Anubava is Advaita Chaitanyam only if I experience pure Chaitanyam without 2<sup>nd</sup> thing.

# **Example:**

- Experience of one student without other students.
- Consciousness + thoughts + objects experienced, adulterated.

#### Advaitam definition:

 Na Vidyate Dvitiyam Vastu Yasmin Tatu Advaitin. That for which these is no 2<sup>nd</sup> thing.

- Dvaitena Hinam without = Advaitam.
- Advaitam = book knowledge, lip service, Dvaita Nishchaya very strong never threatened.

Before study	After study
- Drk — Drishya. - Subject — object duality.	<ul> <li>Introduced Chaitanyam also.</li> <li>5 principles.</li> <li>Subject – object Dvaitam not shaken after study.</li> <li>Have Jnanam, no Nishchaya experience of consciousness.</li> </ul>

• I experience consciousness in one body only, my Chaitanya Jnanam is partial.

#### Vedantin:

- For you Dvaita Jnanam also is partial. Don't experience whole universe but have Dvaita Nishchaya.
- If Chaitanyam joins, Dvaitam not disturbed. If Dvaitam joins, Advaitam disturbed therefore Advaita Nishchaya required.

# Purva Pakshi:

• Until I experience pure consciousness, no Advaita Nishchaya.

# **General Suggestion:**

- a) Disturbances are caused by thoughts + objects, therefore go to Samadhi.
- b) Jagrat Dvaitam.

Svapna – Dvaitam.

Sushupti – no knowledge possible. State of ignorance.

- Hence go to Samadhi Avasta can experience pure nondual consciousness no Dvaitam to obstruct Advaitam.
- Turia Avasta Advaita Avasta possible, because all thoughts eliminated.

# Vidya:

- Nirvikalpa Samadhi not logical big controversy in Vedanta.
- Thoughts are 2<sup>nd</sup> thing which obstruct Advaita nature of consciousness.
- Negated thoughts in Samadhi not objects. Every thought has corresponding object.
- Negation of thought is not equal to negation of object.
- Dvaitam is there in Samadhi.

# **Suppose person Argues:**

- Elimination of thoughts = elimination of objects.
- Absence of thought can't be absence of objects.
- Chaitanyam continues while crossing road when thoughts are not there.
- Samadhi brings Advaita Anubava, is illogical.
- Physically impossible to remove objects in the world. Thoughts can be removed not objects.
- Only way to arrive to Advaitam is by understanding, everything other than Chaitanyam is Mithya.
- You don't and can't negate Dvaitam. It is only matter of understanding.
- Negating thoughts is not negating Dvaitam.
- We have misconception of thoughts and objects.
- Never negate Dvaitam at any time. Negate misconception that thoughts and objects are real.
- Reality negated by understanding they are Mithya.
- Dvaita Anubava will continue.
- Thoughts and objects are Adhyasa upon pure Consciousness.
- Vritti Vishayashcha Adhyasa Svaroopam.
- Seeing Advaitam say no Dvaitam.

#### Verse 245:

एवं तर्हि श्रृणु द्वैतमसन्मायामयत्वतः । तेन वास्तवमद्वैतं परिशेषाद्विभासते ।।२४५।। (Reply): then listen. Duality is unreal and has no independent existence, for it is a product of Maya. So when duality is negated what remains as reality is non – duality. [Chapter 6 – Verse 245]

- Most important Sloka rare Sloka.
- How Chaitanyam is Advaitam as long as Dvaita Anubava is there?
- How Chaitanyam is Advaitam?

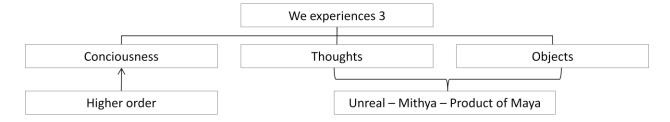
# Vidya:

#### **Understand:**

- a) Dvaitam is unreal.
- b) Cannot and need not remove Dvaita thoughts or objects in the universe.
- c) Dvaitam is Asat 'negate reality attached to Dvaitam "Very important".
- d) Why Asat?

Product of Maya Devi - (120 Verses on Maya in this chapter).

Dvaitam = thoughts + objects.



- · How many real?
- Consciousness alone is real.
- Advaitam = Jnanam = cognitive process no mysticism, no Samadhi.

# **Dawn Chants:**

Pratah Bhajami Manaso Vachasam Agamyam Vacho Vibhanti Nikhila Yad Anugrahena Ya Neti Neti Vachanai Nigama Avochuh Tam Deva Devam Ajam Achutam Ahuragryam At dawn, I worship the True Self that is beyond the reach of mind & speech, by whose grace, speech is even made possible, this Self is described in the scriptures as "Not this, Not this." It is unborn, undying, one with the everything.

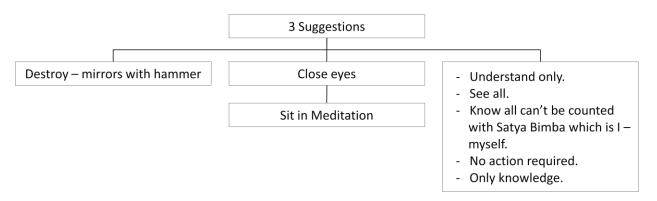
• Yam Neti Neti Vachanai – Nigama Pratyagsmaram.



- What remains as real is Chaitanyam which was Advayam, is Advayam, will be Advayam ever.
- I am always Advaita Chaitanyam. Set aside Mithya thoughts and objects, what is remainder as Sesham.
- Real Advaita non dual Chaitanyam remains Vastavan. Advaitam is ever evident.

# **Example:**

• If alone in room with 10 mirrors 1 + 10 = 11 - how to arrive at Advaitam.



• Tena Vastavyam Advaitam Aviseshat Vibasate

# Verse 246:

अचिन्त्यरचनारूपं मायैव सकलं जगत् । इति निश्चित्य वस्तुत्वमद्वैते परिशेष्यताम् ।।२४६।। The whole world is a product of the inscrutable Maya; be convinced of this, and know that the fundamental real principle is non – duality. [Chapter 6 – Verse 246]

# Important:

- Explanation of previous verse.
- Jagat maya seems to obstruct Advaitam.

# Maya = Mithya:

#### **Definition:**

- Achintya Rachana Rupam.
- Nature can't be imagined or visualised uncategorisable, intellectually.
- Can't say it is Sat / Asat / Sat Asat, not real but Mithya.
- Don't close eyes to stop experience.
- Pluck reality attached to image.
- Pluck reality attached to Maya.
- Remove superimposition reality.
- Pluck reality from thoughts and objects and place it on Chaitanyam.
- Chaitanyam, nondual, Ekam Adhara, Atma, Adhishtanam, Kootasta.
- Abhasa Chaitanyam many but Mithya.

#### Problem:

- In class OK but in Vyavahara Dvaita Satyatvam comes again.
- Therefore Samsari again.
- How to handle?

#### Verse 247:

पुनर्द्वेतस्य वस्तुत्वं भाति चेत्त्वं तथा पुनः । परिशीलय को वात्र प्रयासस्तेन ते वद ।।२४७।। ( doubt ) : if the idea that duality is real occurs again and again in daily life? (reply): repeatedly practice negating this erroneous idea of duality. What is the difficulty in doing so? [ Chapter 6 – Verse 247 ]

• Listen again till Mithyatvam doesn't come. Make enquiry again when satyatvam overpowers mind.